Pioneer Women of the Presbyterian Church U.S.

The Winsborough Building at Montreat and the Woman's Advisory Committee of 1922.

PIONEER WOMEN

OF THE

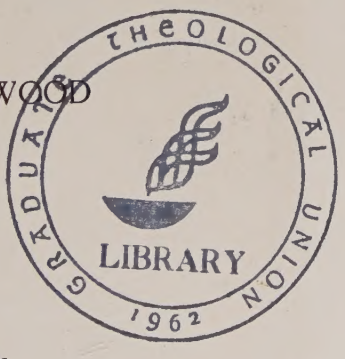
Presbyterian Church, United States

BY

MARY D. IRVINE

AND

ALICE L. EASTWOOD



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DEDICATION

To the memory of the Holy Women of the past generations, whose labors and sacrifices in the pioneer days of our country, laid the foundations of the Church's growth and prosperity, this volume, which records, in part, the noble work of the Christian Women of the present day, is, with gratitude and reverence, affectionately dedicated.

MARY D. IRVINE.

TABLE OF CONTENTS

Page

FOREWORD ---------- 9
(Mrs. W. C. Winsborough)

INTRODUTORY ---------- 11

PART I. THE OPENING OF THE DOOR TO SERVICE.

CHAPTER I. The Call to Service ---------- 13

CHAPTER II. Beginnings of Woman's Service ---------- 15
In the Home—Church Erection—Church Furnishings—Miscellaneous Service—Church Membership.

CHAPTER III. Early Church Policy and Woman's Response ---------- 18
Service to the Indian—to the Negro.

CHAPTER IV. Early Church Policy (Continued) ---------- 23
Service through Bible Societies—to Education.

CHAPTER V. Foreign Missions and the Woman's Movement ---------- 26

CHAPTER VI. The Women of the Guerrant Inland Mission ---------- 39

CHAPTER VII. The Building of the Auxiliary ---------- 43

CHAPTER VIII. The Builders of the Auxiliary ---------- 64

CHAPTER IX. The Results of the Auxiliary ---------- 75

CHAPTER X. Missionary Literature ---------- 79

PART II. THE HISTORY OF WOMAN'S WORK BY SYNODS

CHAPTER I. Alabama ---------- 85
(Historian, Mrs. Alethea T. Cobb)

CHAPTER II. Appalachia ---------- 103
(Historian, Mrs. Gale Armstrong)

Page

CHAPTER III. Arkansas ---- 121
(Historian, Mrs. J. B. Nunn)
CHAPTER IV. Florida ---- 131
(Historian, Mrs. O. Z. Olin, Miss Agnes Davidson)
CHAPTER V. Georgia ---- 143
(Historian, Mrs. Wm. Rowland)
CHAPTER VI. Kentucky ---- 163
(Historian, Mrs. M. D. Irvine, Miss Alice Eastwood)
CHAPTER VII. Louisiana ---- 191
(Historian, Mrs. W. B. Sommerville)
CHAPTER VIII. Mississippi ---- 203
(Historian, Mrs. C. G. Everts)
CHAPTER IX. Missouri ---- 223
(Historian, Mrs. H. N. McCain, Mrs. J. R. Miller)
CHAPTER X. North Carolina ---- 243
(Historian, Mrs. R. D. Blacknall)
CHAPTER XI. Oklahoma ---- 273
(Historian, Mrs. H. B. Sears)
CHAPTER XII. South Carolina ---- 283
(Historian, Miss Margaret Gist)
CHAPTER XIII. Tennessee ---- 319
(Historian, Miss Mary Isabelle Saunders)
CHAPTER XIV. Texas ---- 337
(Historian, Mrs. S. R. Ludlow)
CHAPTER XV. Virginia ---- 359
(Historian, Mrs. J. C. Stuart)
CHAPTER XVI. West Virginia ---- 383
(Historian, Mrs. Lewis Stuart)
CHAPTER XVII. Retrospect ---- 395
CHAPTER XVIII. Appreciation ---- 398

LIST OF ILLUSTRATIONS

Woman's Advisory Committee, Montreat, 1922—Frontispiece
The Montreat Gate ---- 54
Mrs. W. C. Winsborough ---- 65
Mrs. D. A. McMillan ---- 67
Mrs. A. M. Howison ---- 69
Mrs. Sarah Pratt Lapsley ---- 84
Mrs T. H. McCallie ---- 102
Mrs. J. B. Nunn ---- 120
Mrs. W. H. Dodge ---- 130
Mrs. Josiah Sibley ---- 142
Mrs. M. D. Irvine ---- 162
Miss Sophie B. Wright ---- 190
Mrs. Alma Willis Sydenstricker ---- 202
Miss Jennie Hanna ---- 222
Mrs. Elizabeth McRae ---- 242
Mrs. B. F. Hall ---- 260
Mrs. W. J. B. Lloyd ---- 272
Mrs. F. Louise Mayes ---- 282
Communion Tokens, First Presbyterian Church, Charleston, S. C. ---- 288
Mrs. Felix Grundy ---- 318
Mrs. J. C. Terrell ---- 336
Mrs. Barbara Dulnig ---- 349
Mrs. J. W. Skinner ---- 353
Mrs. Sarah M. Price ---- 358
Mrs. J. Calvin Stewart ---- 360
Mrs. B. F. Mann ---- 382
Old Stone Church, Lewisburg, W. Va. ---- 384
Inscription Over Doorway, Old Stone Church, Lewisburg, W. Va. ---- 385

FOREWORD

Rich indeed is the heritage of devotion and achievement handed down to the Southern Presbyterian woman of today from the pioneer women of the Church.

The tiny seed planted in 1817, the Rockfish Missionary Society, has in the century succeeding matured into the sturdy Woman's Auxiliary with its spreading branches reaching into every department of the Church work and bearing rich blossom and fruit. An appreciation of our inheritance has led us to seek to record the early history of the women of the Church.

The one to whom this difficult and important work was to be entrusted has especial fitness for the arduous task which she was officially asked to undertake in a request from the Woman's Advisory Committee in July, 1920.

Mrs. Mary D. Irvine has been personally associated with every advance step of the work of the women of the Church. When the movement for Presbyterial organization was started in the 80's she was a co-worker with those pioneers, and for fifteen years was President of Transylvania Presbyterial. Many years later she was the moving spirit in the organization of the Kentucky Synodical and its first presiding officer. She was among the first to rally to the forces attempting to establish the Woman's Auxiliary and brought the Kentucky Synodical to the support of the other four Synodicals at that time.

A woman of keen insight, consecrated tact, wide vision and gifted pen, she has wrought in these pages a labor of love rendered all the more precious because of great physical handicaps which would have made the work impossible to a less courageous and persevering soul.

We would also record the invaluable help given to our Historian by Miss Alice Eastwood, who hase served as compiler and editor.

The women of the Church are profoundly grateful to these and to the many others who have made this volume possible.

(Mrs. W. C.) Hallie P. Winsborough,

INTRODUCTORY

To the Women of the Southern Presbyterian Church, we bring Greetings.

To our co-workers, through whom the chief merits of this work is due, we extend thanks.

If to you, dear readers, its contents fail to measure up to your expectations, be it remembered, we cannot make bricks without straw, neither can we achieve the impossible, that of compressing many volumes into one. Want of early data is the missing straw, and overmuch of later data has, to our great regret, had to yield to certain rules of elimination, controlled by the scope of the work.

Misconceptions, misunderstandings, lost records or no records, difficulty in finding legitimate avenues of access—all of this has caused an unavoidable delay. After exhaustive efforts on the part of many, we, at last, present to you our labor of love. Every narrative has led us along the upward path of progress, but this has not been our highest joy. As has been said: "It's not in the fruits of progress we find the soul of history" but, to have been brought face to face with the men and women who have carved its path, to have walked with them along its upward steeps, catching, as we marched, the soul sparks from their sacrificial service, means a baptism of fire, a higher incentive to obedience and a deeper humiliation of spirit. Should it mean as much to our readers, then have our efforts wrought their legitimate purpose and love's labor has not been in vain.

CHAPTER I.

The Call to Service

History, in the making, is unconscious of itself. While the issue is on, the chief concern is with its outcome, leaving the future to reveal, in proportionate outline, its true perspective and color, which ofttimes looms up dim and unreal because of its remoteness. Such was our fear, when first we began the search to discover, if we might, the early traditions and musty records of the early movements of the Presbyterian women of the Southland. But, in the spirit of the old Galloway stone-cutter of the Kirk of Scotland, in behalf of the martyred Cameronians, we went promptly to work to restore lost land-marks, to lift fallen stones and deepen time-worn epitaphs. In this quest, we have encountered various experiences which have either chilled or thrilled at unexpected finds. Wherein we have failed to find gives us no brief against the Southern woman.

The age of materialism had not released its hold upon our young Republic, when came the iron days of the sixties, with their grim struggle, followed by the period of reconstruction, which so engulfed us, that only the voice of the burning bush could have rescued us from blank despair and filled us with the hope of readjustment.

So, while our New England sisters were marking historic spots and casting into literary mold, their deeds of the past, we were in a struggle for existence and for rehabilitation, thus remaking instead of marking history. Well nigh six decades have passed since then, and time was ripe indeed, when our General Superintendent summoned us back into the hinterland to gather up the broken fragments of a priceless past.

The scope of our story is coincident with our country's history, and covers the most transitional period of world history.

Nowhere is this more strikingly shown than in the changed position of woman, standing as she does today, with the

shackles of prejudice lying broken at her feet, and clothed with all the prerogatives that go to dignify her sex.

To her present position in the Kingdom, the truth of history must place upon her brow the glory of self-achievement and that, not by militant force, but by the magic of a superintending Providence. The Church of the Twentieth Century, with its new accessions of strength, through the unbound hand of woman, and its new opportunity of service, through the unlocked door of the Orient, offers monumental proof that God's purpose can neither be defeated nor deflected by human agency. Men had battered long at the iron bars of harem and zenana doors, when lo! they yielded at the touch of a cambric needle in the hands of a woman.*

Thence came the divine urge of a great call from the Oriental to the Occidental, which in its efforts to liberate the Oriental woman, proved the unbinding of the strong left arm of the church at home. It was the call of woman to woman.

The history of the Presbyterian woman in America has an international background and a world-wide vision. When, in 1749, Jonathan Edwards, because of the awful spiritual corruption of the times, issued his clarion call for a visible union of prayer, it was not only heard at home, but it was our own kindred blood in England, Scotland, Wales, North Ireland and Southern Europe, who knelt with us in intercessory bands pleading for a lost world. Out of this grew the "Monthly Concert of Prayer"‡ which, in 1784, became an established institution of the church, lighting with its pentecostal fires, the highway of the King of Kings, in His onward march for the conquest of the world.†

*It is a well known story how the trivial wish of a heathen woman to learn how to embroider a pair of slippers for her Hindoo lord, was used as the opening wedge of entrance to zenanas. (See Life of Mrs. Hannah Mullins.)

†Assembly's Digest, Baird's Collection, page 206, 1815.

‡Monthly Concerts. "The King and the Head of the Church has during the last year, poured out His Spirit in a remarkable and glorious manner. . . . Whereas, many Christians in Asia, Africa and Europe have agreed to set apart the first Monday evening in every month, that they may meet together and say, with the heart, 'Thy kingdom come'—. . . be it resolved that the monthly concert be observed hereafter and that collections be taken up at the close of every concert in aid of the foreign operations of our Church."

CHAPTER II.

Beginnings of Woman's Service

In the Christian Home.

The Presbyterian home of primitive days, in this new country, safely entrenched as it may have been by fort or stockade, had for its strongest bulwark of defense and its greatest source of influence, the Bible and Catechism in the hands of the mother. Significant was the fire-side scene of children gathered at her knee in Scriptural drill, and prophetic beyond the ken of man to conceive, was the spiritual impress thus made upon coming generations who were either to bear aloft the banner of the King or to trail it in the dust.

Outside the Home—Church Erection.

We next enroll her with our brawny muscled forefathers, as they plan for the erection of the first shelter for public worship in the primeval forest. We find her with them, helping to choose the spot, and when comes that notable "log-raising day" she is there again, as Indian sentinel, or possibly as "hewer of wood and drawer of water," but surely there, as high priestess at the noon-day hour, stimulating the inner and outer man as he lends himself to the worthy task.

It is an interesting story that, of how women and boys carried on horseback, bags of sand for chinking the old historic church at Lewisburg, West Virginia.* (See West Virginia Synodical Sketch).

*From Davidson's History of the Presbyterian Church in Kentucky, page 35. It is interesting to trace the steps of these hardy pioneers in their zeal to secure the decent maintenance of religious ordinances. . . .They distributed themselves into companies, one to quarry and haul the stone, another to furnish the lime and sand, which had to be conveyed in sacks from a distance, over bad roads and this duty was undertaken by the women. . . .

Money was then a scarce article, and deerskins, furs and butter were used for barter.

From a description of First Church in Lebanon, Kentucky, 1789, we get a general picture of those early "meeting houses." It was a log building, made of unhewed logs and was sixteen feet square and five longs high, covered with rough board. It was not chinked nor daubed, and had no windows except the cracks between the logs—no floor, but the earth which was car-

It seems that church sessions did not concern themselves with deeds of women save when she needed discipline and some very laughable records of this occur. Recently, we have seen, in an old Kentucky Session book, where in 1823 a wife was tried for "harsh and imprudent conduct" towards her husband! Another woman for intoxication. In 1832 another claimed to have spun six cuts of thread and afterwards admitted it was only five and a half. Suspension or expulsion was the common penalty and both black and white were punished. (See New Providence and Paris churches. Kentucky Sketch).

Church Furnishings.

Whether the heating, lighting and minor furnishings of the church is our heritage, because of our fitness in device and resource, or whether we have been forced thus to meet such necessities, truth to say, the Brethren have always generously allowed us full part as our *Aid Society* records show.

So from land grant on which to build, to the song book in the pew, women claim now, as ever in the past, full representation in church erection and furnishings.

Miscellaneous Services.

Individually and collectively, we read of mortgages lifted. mission points established through Sunday School Extension work by women; yea, Sunday Schools maintained, churches built, old debts resolutely met, rather than church doors be closed; women on Diaconate boards; literature sent over the Presbytery (Practical Presbyterial Union, 100 years ago), and—as runs the record—"Aid Society doing whatever is left undone." For an exaggerated instance of this, we cite from Texas Synodical

peted with leaves. A few stumps and logs served for seats. It was warmed by a huge log fire, heaped at the front of the door. In 1795 this first building was replaced by another of much the same type, but larger, to accommodate its growing congregation. This was twenty-eight feet long and twenty feet wide, was partly chinked but not daubed; had a loose plank floor, some rough frame benches and one small window over the pulpit that the preacher might see to read the Scriptures.

Sketch, where five women gave land, built a house of worship, organized a Sunday-school, and *then* surrendered all to the ecclesiastical control of an organized church, *free of charge.*

Church Membership.

Old minutes startle us with the preponderance of women's names enrolled as charter members. Augusta, Ga., 1807, thirteen members, ten of them women. First Church, Louisville, 1816, seventeen members, eleven of them women; Richmond, Ky., sixteen members, twelve women; Fulton, Mo., 1836, seventeen women, five men; Little Rock, Ark., 1828, five women, two men; Greensboro, N. C., 1824, sixteen members, three men, nine women, six white, three black; Nashville, First Church, 1824, seven members, one man, six women. Like records can be cited from every State showing the same old story of *women first* proclaiming the messoge of the Risen Saviour.

CHAPTER III.

Early Church Policy and Woman's Response.

On page 312, Assembly's Digest, is outlined for us in the year 1800, the four objectives of the Presbyterian Church: "A. Gospelizing of the Indians. B. Instruction of the Negroes and the poor. C. Purchasing and disposing of Bibles and also books. D. Provision of funds for the more complete instruction of the candidates for the Gospel ministry." From the same source, page 319, is shown the recognition of woman as an integral part in this church scheme. "It is among the distinguished glories of the commencement of the Nineteenth Century, that pious females are more extensively associated and more actively useful in promoting evangelical and benevolent objects than in any former period of the world."

Again, from page 206, Assembly's Digest: "1816. *Female Praying Societies.* Several conversions to God in individual cases and several revivals of religion in societies may be traced to these seasons of social prayer." . . . "In many places, devout and pious females have formed themselves into praying societies . . . May their number increase."

Here we find the church invoking the help of "those women who publish good tidings" and we also find those women invoking the power of the Holy Spirit.

Section I—Service to the Indians.

From the days of Azariah Horton, 1841, of Daniel Brainard, and Jonathan Edwards, until the present, we find the Presbyterian Church bearing a noble part in the salvation of the Indian. It is the oldest mission work of our church.

In 1801, the General Assembly was lamenting because of "no one to send" yet in their hands reposed "a sum contributed by many" to the Indian fund.

In 1803 we find the Blackburns in Tennessee among the Cherokees, succeeded by the Kingsburys among the Choctaws, Hotchkins, Byingtons, the Wrights and Samuel Worcester, whose wife and children suffered untold hardships while he languished in the Milledgeville penitentiary sentenced for four years by a Georgia judge (released in eighteen months). The wives of all these pioneer missionaries, 'mid the savage wilds of our country, were heroines of the truest courage.

Of the "Trail of Tears" in that migration of 1832-1836, from East of the Mississippi to Indian territory, in all of its sickening details of horror, women bore their part. With only a shadowy gleam of the sufferings they endured, we stand with uncovered heads in the presence of the blood which laid the foundations of our church in the far West. (See Mission to the Indians, in the Oklahoma Sketch.)

Section II—Service to the Negro.

Quoting from Assembly's Digest, page 107: *"Case of Conscience.* Synod of New York. 1786. Whether Christian masters or mistresses ought, in duty, to have such children baptized as are under their care, though born of parents not in the communion of any Christian church.

"Synod is of opinion that such masters and mistresses whose religious professions and conduct are such as give them a right to the ordinance of baptism for their own children, may and ought to dedicate the children of their own *household* to God in that ordinance."

The above is quoted to show the attitude of the Christian slaveholder. Since this is history and not theory, we are recording, we assert, on the truth of God's promise, the fact that a spiritual heritage from pious slaveholders, blessed many negro families. Maria Fearing, Lillian Thomas, Lucy Sheppard and many others of the race are heirs of a religious influence of a former generation of whites. But because God

used the system for the salvation of souls, this is not meant as its vindication.

The Southern woman felt deeply her obligation to the negro in her home. How this obligation was met can best be told by one of his own race, thirty-five years after freedom. The place was Carnegie Hall, in New York City, in 1900; the occasion, the great Ecumenical Council, where were met missionaries from all over the world; the speaker was George S. Norris, a returned Baptist Missionary, who stirred the house from base to dome with words like these: "Of all the missionary work ever done in this old world, the greatest, most rapid, effective and economic was that accomplished by the masters and mistresses of the South in behalf of the negro." And all through the South did he proclaim this message to his own people the following summer, meeting with applause everywhere. Akin to Norris' statement was that made to the writer, years ago, by our own Wm. Sheppard, colored, whose wish was that he might visit all the churches of his race with the message that their best friend was the Christian white man.

That the attitude of owner and bondsmen brought out the best and worst in human nature is well understood by those who knew slavery. We believe that the generalship of the Southern woman of ante-bellum days, as was shown throughout our Civil War, was largely due to the demands which had been made upon her as manager and mobilizer of the negro families for whom she had been responsible.

It was she, who had first to assume the reins of government, being their guardian, guide and counselor from birth. Such responsibility put a fibre into her nature, which, as a Christian mistress, enabled her by practice to preach such sermons as they seldom get today.

On the other hand, we must pay tribute where tribute is due, to the "Ole Black Mammy" who sometimes supplemented the neglect of the white mother, by being the first to teach the

little lips to lisp a prayer or to tell of how Jesus took the little children in His arms and blessed them.

The real relationship of the two races is only understood by those who lived under the system and not even can this generation of the Southland fully understand.

Lest the situation be relegated to a maudlin sympathy, oft-times told in fiction, without foundation and since these pages are supposed to portray the slave-holding Christian mistress as she was, we can best narrate some very real facts pertaining to that day, and which obtained, more or less, in every Southern State.

It was at a Southern Synod, about 1900, when a report was offered by the Assembly's Secretary of colored work, a young man, in which he referred to the upward progress of the negro from his former condition, which was that of "goods and chattels." After motion for its adoption, one of the older ministers rose to protest against this phrase in a Southern Church body. "Goods and chattels?" Yes: in a legal sense they were, but his mind went back to his early childhood on a Southern plantation, on Sabbath afternoons, when, as a child, he was wont to accompany his parents or, as he grew older, had sometimes to go alone, but *somebody had* to go across the fields to the chapel built for negro worship, where they met the negroes from three plantations and led them in a service of song and prayer; either leading off in scripture reading and exposition thereof, or reading to them out of a book well known as "Plantation Sermons" and then teaching catechism questions known as "Jones' Catechism," especially prepared for their use. (Chapels for the negro were scattered all over the South).

With a memory like this embalmed in his heart of hearts, this son of the South could not consent to see the phrase "goods and chattels" incorporated in a report in our Southern Presbyterian Church records. Needless to say, these words were expunged from the report. That the negroes were never generally

regarded as such, we cite the old Southern churches with their spacious galleries provided for negro worship, and be it known that at the time of freedom, one-half of them were church communicants, thirty-five thousand of them Presbyterian.

CHAPTER IV.

Early Church and Woman's Response

Section III—Service in Bible Societies.

The importation of the Bible into the country has an interesting civic background.

England had retained the right of Bible publication within her own borders. Calvinists had renounced all other authority save the Word of God, and Bibles they must have in America. Twenty thousand copies were ordered by Congress in 1777. But five years later we find the following record:

In 1782 the first English Bible ever printed, in the United States, that printed by Robert Aitken, of Philadelphia, was put out under the auspices of Congress by the passage of the following resolution: "Resolved, that the United States in Congress assembled . . . recommend this edition of the Bible to the inhabitants of the United States. (Signed) Charles Thomson, Secretary."

What I would call attention to is the fact that the founders of our Republic took this step twenty-two years before the first Bible Society in all the world was organized. Out of the first Society, British and Foreign, 1804, sprang all Bible societies, including the first American in Philadelphia, in 1808, quickly followed by other States, culminating in our national chartered society in 1816, with thirty-one affiliating institutions.

Female Bible Societies were contemporary with the movements of the church itself, and their rapid rise and spread are obvious from dates we have found within and without our Church history. Sources of appeal for Bibles were many, "in view of vast multitudes of families in our own country destitute of the Book, the vast number of immigrants, laborers, boatmen, seamen and the wide opening fields of Pagan, Mohammedan and Papal lands." (Assembly's Digest, page 416.)

Then upon the ears of the women fell stories like these. Samuel J. Mills, after extensive journeys in 1812 and 1813, had to report that among early settlers and pioneers, he had found wide-spread Bible destitution. The British and Foreign Society had made a grant of $1,000.00 to our American Society for the printing and distribution of Bibles.

Soldiers of 1812 were in need. The Governor of Louisiana, in 1812, had no Bible on which to take oath of office until, after a long hunt, a Latin Vulgate was furnished by a priest. Seventy-eight thousand families were destitute, and Mills found one man in Illinois who had been trying for ten years to buy a copy of the Scriptures.

Contemporary with the Domestic need came that of Carey, Morrison, Judson, Gutzlaaf and others, that we "hold the ropes" whilst they go down into heathen depths, where Bible translation must precede missions.

So, while Boards were financing Bible translation which was the only gateway through which the throbbing spirit of "Modern Missions" *could* find release, there we find women standing ready to "carry on" as these early Bible Societies attest.

The demand grew from within and without. After all, it was not a far cry from that of the Welsh lassie, Mary Jones, whose heart-hunger for a Bible of her very own in 1804, originated the first Bible Society in England, to the "Mary Jones of America," whose heart-hungering doubtless prompted those "Earley Female Bible Societies."

Section IV—Service to Education.

Assembly's Digest, Baird's Collections. Revised, page 183. "*Female Benevolent Societies,* 1815. Resolved: That the Assembly have heard with lively pleasure of the exertions of pious and benevolent females in some portions of our Church, to raise funds for the indigent students in our Theological Seminary. By these seasonable exertions, many promising youths

have been supported who, otherwise, could not have had access to this institution. . . . more needed . . . Assembly hopes that this fact will increase the number of *female associations* . . . money so raised to be applied by the associations themselves to such students as they may think proper; or it may, which has usually been done, be transmitted to the Professors, to be appropriated at their discretion."

(Note the distinction between Female Bible and Female Benevolent Societies).

It is with dignified pride that we submit this record which shows the ready response of our pioneer grandmothers to the call of the Church.

Our readers will see in the Synodical Sketches, how ancient precedent has been followed by succeeding generations, and it comes as blood calling to blood—the pledge across a century, of fealty to a common cause, *none nobler* than that of *life enlistment.* "Support of Candidates" holds a much broader significance today in the term *"Christian Education."*

Early records show, however, that women of that day focussed their efforts in behalf of struggling youth of the Church. Our Synodical Sketches, as also the biographies of ministers and missionaries, testify to the continuous ministry of women in behalf of their equipment for life service. See one interesting case, that of Joseph Neesima, as found in Kentucky's Sketch.

CHAPTER V.

Foreign Missions and the Woman's Movement.

Until little more than a century ago, missionary vision was confined to the Home fields. The signal calls were heard only by individuals and sublime was the faith of those who answered—the faith of a Mary Lyons to "Go where no one else would go and do what no once else would do," of a Fidelia Fiske, of the Judsons, the Marsdens, the Agnews, the Kingsburys, the Wrights and of a Malinda Rankin, who said, "If no one else will go, I will." Such was the faith of those who went down when there were few to hold the ropes.

As we have been searching for traditions and records of the history of Presbyterian women, we have learned that her response was coincident with the call abroad. For proof of this, watch for the lights as they glint through the pioneer history of the different States.

The writer, having long known that her paternal grandmother of Big Spring Church, Kentucky (who died in 1846) was, by payment of twenty dollars, a "Life Member" of some Foreign Board, instituted search to ascertain and to incorporate in this history the extent of this plan of giving. After exhaustive efforts, the inquiry seemed hopeless, when recently a letter from the Missionary Research Bureau of New York brought much valuable information. From it was learned that a long list of Presbyterian women were life members of either Home or Foreign Missionary Societies or of both in the second quarter of the Nineteenth Century. The names were published in the Foreign Missionary Chronicle, which was the organ of the Western Foreign Missionary Society and this in turn was the forerunner of the Foreign Mission Board of the Presbyterian Church, organized in 1832.

At this time, there were five large Societies in existence, all with many women members.

1837. Thirteenth Annual Report of Sunday School Union showed women life members, 167.

1838. Twenty-second report of American Bible Society, showed women life members, 513.

1845. Seventeenth Annual Report of American Seamen Friends Society, women life members, 288.

1845. Eighth Annual Report American and Foreign Bible Society, women life members, 250.

In one place, the heading runs that life membership was obtained "by the contribution of $30.00 and upwards; for females, $20.00 and upwards." (See Kentucky History.)

From this record is gathered that Presbyterian women have kept pace with every current missionary enterprise, and the above information supplies the missing link between the "Female Bible Society" of the first quarter of the Nineteenth Century and the Woman's Missionary Society of the third quarter.

The history of the Woman's Movement and of Foreign Missions is so interdependent that they must be considered together. Because of ignorance of geographical and living conditions in heathen lands, because of poor transportation facilities, and the lack of funds, women were slow to enter the foreign field.*

But as world conditions unfolded a restlessness ensued, because of the handicaps of a false sentiment, universally prevailing regarding woman's position. It was in the seventies the awakening came to wider opportunities abroad, and by the early eighties, two corresponding movements were distinctly felt, viz.: the groundswell of the foreign appeal, and the quickening of women's missionary activities in the church at home.

*It is not generally known that Mrs. Inslee, wife of our pioneer missionary to China, 1867, died of the effects of the rough sailing voyage. Ignorance of living conditions was shown in the following Kentucky incident. When the Barnes-Forman party were sailing for India, in 1847, they were presented with silver and linen as farewell gifts. These were returned unboxed. This is to us, as it was to them a grim joke, when we know that these brave people passed through the Sepoy Rebellion, enduring its horrors and often having to flee from their homes.

In "Gospel In All Lands," by Rev. Clark, D. D., (1880), after enumerating the outlines of missionary progress, such as geography, literature and language, he states: "It remains to notice one other remarkable characteristic of missionary work of our times *which was needed to complete the victory—Woman's Work for Woman.* . . Something has been done by individual missionary ladies but Women's Boards and Organizations, whose sudden rise and growth and success are in singular correspondence to the calls abroad, constitute one of the characteristic features of the Church history of our time."

What an anachronism! That Woman's Work for Woman should have been reserved as among God's last agencies. "One of the characteristic features . . . of *our times.*"—1880)!

And it was a woman who had been commissioned and had fled with such willing feet from the Garden on the Resurrection morn, to bear glad tidings of a Risen Saviour!

Prejudice against woman's organized work came first from the great primal causes, the virus of whose poison coming down from pagan, papal and Mohammedan systems, had not only held her in a subordinate position, but had, unconsciously, warped Scriptural interpretations regarding her.

In all churches *"unscriptural"* had been written over the door which barred not only the liberities of *women,* but of the *laity* the *youth* and the *children* of the church.

The attitude of our own church toward the youth as late as 1892 is shown by the following: "In activities which are constituted of both young men and young women care is to be taken that the limitations laid down in Scriptures be not transgressed . . . it is not proper for girls and young women to preside over a meeting of a society, or to make an address or to lead in prayer." (See Alexander's Digest, 1892, page 108).

In regard to children Christ's own words, "Suffer little

children to come unto Me and forbid them not," failed of their real import until a half century ago, because they were not coupled with that other Scripture—"With the heart man believeth unto righteousness" and "There is none that understandeth" (Romans 10:10), which, being at last rightly interpreted opened the door of the Church to our children.

Today three-fifths of our church membership is composed of those received under fifteen years of age—a sweeping vindication of the propriety of receiving children into the Communion. The old interpretation of "Eateth and drinketh unworthily" limited the Communion table to the exclusion of the young and timid, said Dr. T. R. Cleland, of Kentucky who in 1823 abandoned the use of tokens.*

Changing interpretations have been a matter of slow growth and go to show that any belief or system of doctrine must have for fundation *not a part but the whole Word of God.* Take for instance John 3:36. "He that hath the Son hath life," our precious doctrine of *Christian Assurance* today, the claim of which even fifty years ago, was counted as "unholy presumption."

But there were some strange inconsistencies in those former days. By some quirk of the brain, we have known Church Sessions to employ women as Sunday-school teachers for Men's Bible Classes, and even to send them out on Sunday afternoon as part of Extension Work, where the lesson was taught to mixed assemblies by the women. And yet hands went up in holy horror at bare mention of a woman delegate to a Sunday-school Convention, and to speak on the floor was to be classed with the suffragette.

A prominent woman missionary back on furlough was refused the privilege of addressing a Presbyterial Union, yet, was sent to a large College to tell the young men about China.

A perplexing problem often confronted the Presbyterial

*For Tokens, see South Carolina's History.

President, viz.: How to place on her program for the popular address, her foreign missionary woman speaker, lest she be exposed to the ears of the men. It went without saying: "Open meeting—man speaker."

As a result of this attitude women were peculiarly undeveloped. At the close of a talk by Mrs. J. L. Stuart to the women of a large city church on her first furlough, Mrs. Stuart asked for a prayer for her safe return to China and for a blessing upon the work there. Silence ensued. No woman present would pray audibly.

Many of us recall Montreat Summer Conference of 1913, where the improvised pulpit was always set aside when the women were to hold session and a small table substituted; "Why shock our conservatives" was the policy of our tactful Superintendent.

That the general attitude towards woman was a direct heritage of prejudice we insert here a quaint old English clipping, which we pass along, that it may provoke a smile, if not a tear, for pity's sake.

"It was from Leyden that the leaders of the Pilgrim Fathers set out for America. While of course the great motive of this perilous adventure was the desire for complete religious liberty, there were minor reasons why these English Separatists were not quite content in Holland. One may seem amusing to American readers. 'The Dutch girls and women were entirely too independent to suit these Englishmen!' One of them wrote. 'As the women in these Provinces overtop the men in number, so they commonly rule theire famylyes. And nothing is more frequent, than to see the girles to insult and domineere (with reproofes and nicknames), over theire brothers and this they do from the first use of speech, as if they were born to rule over the malles.'"

They say these Pilgrims brought some Dutch customs with them to America!

Another issue was the mid-century movement of Woman in Medical Missions.

Within this period rests the historical setting of the most far reaching agency, fraught with the greatest benediction ever conferred upon humanity, and yet, the most bitterly contested. The scope of our work forbids any detailed account of this new movement, born as late as the middle of last century and fought out within the confines of our cultured East, but that we may stimulate the appetite of our readers, not familiar with this story, let them read further.*

"Mentally, morally and physically unfit" was the dictum of the medical fraternity, the church and the world, concerning women medical missionaries. Young students on entering public places were encountered with vile epithets, and even missiles thrown and at church were met in the aisles with drawn skirts and averted faces, which but proved what has been so truly said, "Men who were martyrs to the hatred and violence of one age are the canonized saints of another."

Nothing so emphasizes this as the history of woman's share in Medical Missions. That "she never turned her back, but marched breast forward" marks but another turn in the wheel of progress whose dial has been controlled by Almighty God in all ages.

After the prayers and efforts of nearly three decades, and even then, under protest and suspicion of the clergy, women succeeded in forming their first Interdenominational Union in 1861, in New York City, with the objective of sending woman to woman with the Gospel. Yet, at the return of those first missionaries of that Board from Indian Zenanas, with heart and tongue fired with burning messages, brave was the Church which ventured to open its doors to a woman speaker: "An innovation altogether too questionable." "Propriety and good

*See "Western Women in Eastern Lands," "The Crusade of Compassion," etc.

taste" relegated woman to the private drawing room and to her own sex.

A tour among the churches of Miss H. G. Brittain, the first Zenana missionary to return to this country was the entering wedge. (She was sent out by the Interdenominational Union). This was the late seventies and she was the first woman we ever heard speak on a church rostrum to a mixed audience.†

As she lifted the veil upon oriental conditions of womanhood, it was by the thrill of her burning eloquence in the portrayal of facts the world had never known, that truly the messenger was lost in the message, and prejudice vanished like mist before the sun, only that mists have a way of lingering here and there in spots, which they did, over *all* the churches but longer over the Southern Prebyterian Church.

Yet the tide had turned, and within the next decade Women's *Denominational* boards were taking shape, although the church was trembling from center to circumference for fear of encroachment upon the powers that be; for fear of a lowered female standard, and other ghouls that haunted the imagination and disturbed the souls of men. Onward came the tide of appeal, until when, as stories multiplied of Zenana needs and *medical* possibilities, the crest of the wave overflowed into a flood of sympathy, out of which were formed, all over the country, missionary groups, chiefly in the form of Pledge Bands, which stood only for gifts at first but which soon developed into Foreign Mission Societies, where the soul could find expression in timidly attempted programs, with or without the devotional feature. Then in the early eighties began the all-round development of woman. Devotionals led by the women were at first the exception, and when the pastor led, he considerately retired before the women spoke. As has been cleverly said: "The new woman was now standing on the banks, like Eliza

†This was in the town of Danville, Ky., Miss Brittain was introduced to her audience by Dr. Lapsley McKee, Vice-President of Center College, a man ahead of his time.

in Uncle Tom's Cabin, not daring to cross the river on the floating ice."

Led by women of vision, who had the courage of conviction (and backed by far-seeing men), with breast bared to the shafts of cruel criticism, she hesitatingly took the plunge. Then followed a period of strong agitation. Woman's position and missionary zeal seemed as things apart in the minds of some of our Presbyterian men, while into the heart of no church did the appeal come closer, than to our Southern Presbyterian body.

From the famous resolution of John Holt Rice, in 1831, that "A member of the Presbyterian Church is a member for life of a Missionary Society" down through the separation of the Church in 1861, the Southern Presbyterian Assembly ever unfurled, as the first inscription upon its banner; "Go ye into all the world." Yet, under the mist of what we call "Conservatism," long after women of all other churches had organized, we find our Southern women sitting apart in local bands without even a system of reports.

See 1889, Committee's Report to General Assembly on *Women's Societies.* (This report came at a period of very great agitation on the subject of Presbyterial Unions.)

"Report from 68 Presbyteries; 18 forming Unions; 39 opposed to anything beyond the local society. One arguing in detail against any further organization." (*Alexander's Digest*).

We fancy a vision of the short haired woman in trousers with militant tread, had struck terror to that Presbytery's heart!

An overture that blanks be furnished for society reports was refused on the ground that *"Church Sessions can report what is necessary."* It was not until sixteen years later, 1905, that our Assembly granted blanks for society reports. These were only for foreign missions and were sent out by that office.

But as early as 1873, women and children had a financial standing. Page 981: "The Assembly calls attention to the remarkable fact that the gifts of our Sunday Schools and the Women's Missionary Associations during the past year amount to one-third of the entire contributions of the Church."

In 1897, page 31: "In reply to an overture from the West Lexington Presbytery for a Presbyterial Woman's Union, (having been refused in 1892), the Assembly refers the Presbytery to the clear deliverances of former Assemblies which settle the principles involved in its overture, and should guide all our Church sessions in their procedure." Thus, the Old School Assembly of 1832 and the General Assembly U. S. A., of 1872 iterated, "Meetings of pious women by themselves for conversation and prayer wherever they can be conveniently held are approved—but let not the inspired prohibition . . .be forgotten." "To teach and exhort or lead in prayer in promiscuous assemblies is clearly forbidden by the Holy Oracles."

This deliverance Assembly reaffirmed in 1910.

Old files of newspapers of the era of the seventies and eighties, would provide some mighty interesting reading today. Many of us would fail to recognize ourselves in some of our effusions about "Sheltered womanhood," "losing the fragrance of her influence," "Must ever remain queen of her own home," and other sentimentalities which even today are ingrained with enough truth to require wise distinction, yet, then constituted an awful handicap to the honest demands of imperative need.

Many causes were conspiring year by year, to fill women with a longing for the efficiency that comes through unity of purpose, of ideals and sympathy.

"For, groping day by day,
Along the stony way,
We need the comrade heart
That understands,
And the warmth—the living warmth
Of human hands."

That Presbyterian women were always loyal to church tenets goes without saying: that our church had ultra conservative men history has proven, but there came inevitably the testing time, in which we were subjected to the stinging truth that while the "Pioneer must pay the price," yet the divine urge of a "Thou Shalt" and of "I cannot do otherwise," kept thundering in our ears until, like Jeremiah of old, a large host of women were ready to say, "Thy word shut up in my bones was like a fire" and that fire burned itself through the mass of opposition that was laid upon it and ate it's way victoriously through the whole.

Praise God, that in those days of new visions and of tribulation, there were men stalwart and true standing by us: men, who clinging ever to fundamentals, yet wisely chose to follow the current of progress, refusing to take cover under old conditions which barnacle-like clogged the way to larger things, the rather, preferring to become a part of this current that they might guide and direct it, and wisely it was done.

TRIBUTE.

These are the men whom we have asked the Synodical historians to remember in their narratives and to whom we now pause to pay tribute. Brethren, we are aware we could have done nothing without your influence. High upon the honor roll of ecclesiastical statesmen do we place you, because of your insight into what constituted the sound constructive policy of the church, the only policy which could develop the normal growth of its entire membership, the outcome of which has fully justified every effort which has been put forth.

We honor you, collectively, as the Moses who led us out of the wilderness of confusion, and we congratulate you on having been the true interpreters of the law, the prophets and the new dispensation, all of which you conceded as pointing to God's purpose of making woman coexistent with man in

service. We believe that history in the making today, fully demonstrates this.

The women of the Southern Presbyterian Church had (under great handicap because of no organization), taken the initiative in many important movements before 1912, notably that of Miss Jennie Hanna and Mrs. Sibley, beginning in 1886 or 1887, in the interest of foreign missions, later in regard to the Foreign Mission Debt Fund, by which women raised $20,000, also the Durant College Fund.

In 1907 there came to our church a *crisis;* a *vision* and a *call.*

The challenge of the foreign field had plunged us into a hopeless debt and we were being driven to retreat or to take a deeper plunge; this was the *crisis.*

Then came the *vision*—enlistment by education, of every man, woman and child into a Forward Movement in behalf of Foreign Missions. Such a campaign of Education meant a *call* for intensive organization. Some Synodical and Presbyterial Unions existed, but they were hanging out in space like so many lost planets, unrelated to each other, each circling in its own orbit, with no common center of gravity. Such was the situation when, by trick of fate *unless God was disposing,* there came the Jubilee Movement of 1910, turning its great search light every where for reports of woman's work. Sharply was revealed by contrast, our helplessness and our isolation. We, alone, were without any reports and without any system of collecting them.

This situation, stirred like a cyclone uprooting and dislodging mossgrown impedimenta which had choked the current, destined now to sweep us into one common organization, the culmination of which was reached by formation of the Woman's Auxiliary of the Southern Presbyterian Church, in 1912, at request of the Bristol Assembly.

Surely, God is ever disposing.

The history of the movements of the Church at large would, in their outcome, prove unaccountable, save for that divine leadership which disposes while man is proposing. Suppose the Church had carried out its own purpose in regard to missions: "When the Lord wants the world converted, He will do it Himself." Regarding Sabbath Schools: "A violation of the fourth commandment."* Regarding the rights of laymen: "Not fit to handle the holy oracles."† Regarding women: Who, like William Carey, "refused to sit down while heathen sisters perished."

Our Southern Presbyterian Church has been blessed by the service of the very finest type of womanhood, whose names are lovingly embalmed in the Synodical sketches. Two of these may be singled out as representatives of a goodly company, one Mrs. J. L. Stuart, a pioneer to China in 1874, and the other, Mrs. Rockwell Smith, a pioneer to Brazil in 1872. Both endured the trying conditions of those early years, and both after long years of strenuous labor, sounded notes of triumph Mrs. Stuart wrote "were it to be done over, I would not choose otherwise." Mrs. Smith rejoiced that her lines had fallen

*From Schaff-Herzog Encyclopedia of Religious Knowledge: Sunday-Schools in England were, at first, sporadic; there was need for a general movement, bringing them into affiliation with each other, if not into an organized system. Robert Raikes was justly the founder of Sunday-Schools in Gloucester, England. The scheme commended itself to popular esteem. It, however, met with vituminous opposition from professors of religion who questioned its usefulness. The Bishop of Rochester violently attacked the movement and the Archbishop of Canterbury called the bishops to see what could be done to stop it. In Scotland, Sabbath-school teaching by laymen was declared to be an innovation and a violation of the fourth commandment."

That the old British prejudice against Sunday-schools obtained in this country in very early days is known by tradition and record. (See Tennessee's Synodical History.)

†That the Church was slow in committing the holy oracles into the hands of laymen, is gathered from the records of the first conference held by the Kentucky Churches in March 1785, as given in Davidson's History of the Presbyterian Church, page 74: "The propriety of elders conducting religious services in the absence of a minister, came under discussion, but was referred for further consideration." At the July conference, four months later, it was decided that elders might hold religious services and also catechize the young people and children, in absence of the Pastor, but these catechists must be nominated by the Pastor and approved by the Presbytery.

in a pleasant place. "Thank God! I have given my life to the land of the Southern Cross."

Upon these two, as upon others, rests the same crown of glory. Already their sons are heads of great educational institutions and children of the second and third generations are rising in those countries to call them blessed. Such is the reward of a life hid with Christ in the foreign field.

CHAPTER VI.

The Women of the Guerrant Inland Mission.

Although the story of the Appalachias belongs to the third period of Missions in our country, yet it is as thrilling as that of the first, since the work is among a primitive people. While some attention had been given in a desultory way to this field, nothing definite nor systematic was planned until Dr. Edward O. Guerrant really discovered the mountains, at the time of our Civil War. After its close, as he said, his heart naturally turned to the pathetic need of this great body of people, so utterly destitute of the Gospel and as a brave soldier in civil service, he answered a call which challenged all of the faith, and physical courage of the soldier of the Cross.

If ever there was a man of vision it was Edward O. Guerrant. If ever a man of prayer it was he. He literally prayed into being the Guerrant Mission. Through his spiritual power, financial aid came flowing in from every source. He says: "It came even from China and the Sandwich Islands." Men and women from North, South, East and West responded by offer of life service. From the first, a goodly proportion of women offered themselves and have continued to offer.

COMMITTED TO HIS CHURCH.

After twenty-five years of work among these people, broken health compelled him to cease his arduous campaign and in 1911, after choosing his own Elisha upon whom to rest his burden, he committed to the General Assembly the sacred trust of his Mountain Mission with its fifty missionaries, and the man of his choice, Rev. James W. Tyler, was named as his successor.

Through Dr. Tyler's personal testimony, we are warranted in saying that this is *a class of service* unexcelled in the

annals of Missions, in moral and physical heroism, in the sacrifice of isolation and deprivation of things dear to human comfort. The casual reader can form no conception of what it means to our women, to adapt themselves to mountain conditions. Yet, Dr. Tyler is impressed with how they are proving the mettle of their race, "mild as game and game as mild."

The worth-whileness of this work is in the fact that the potter is molding out of the same Anglo-Saxon clay as ourselves, vessels fit for the Master's use—the same clay but stranded in the tide of immigration. Dr. Guerrant reminded us, that after a century and a half of isolation, the Highlander is not a degenerate, but is of a race virile and susceptible of strong development, in that he is already filling the ranks of our depleted ministry and broken lines of foreign service.

While we would give generous accord to the *men* of this mission, because Dr. Guerrant's Godly stamp rests upon them, and his mantle fell on worthy shoulders, yet the faithful, daily school grind is largely done by women and is an outstanding fact of their rugged endurance.

A personal reminiscence or two will show the type of worker in the mountains. One morning, three years ago, 1920, as I sat at breakfast in the dining room of Lee's Collegiate Institute, where, at the same table were nine cultured young teachers come over to Jackson Conference from Highland School, I took an appraising glance, and thoughts like these passed through my mind—spiritual warfare surely has a fair chance to win when God is laying His hand on material like this; here are young women inured within these mountain fastnesses, backs turned to everything alluring, for the sake of soul saving, living in an atmosphere so far removed from individual taste. (The salaries are never sufficient to tempt them.)

Again, as we sat one night at the close of a wonderful Woman's Day in this same Conference, the three of us—two from a distant mountain mission point, and the only two at

that point—and as I listened to their heart stories of the work out there, I saw revealed in them such a passion for souls as opened anew my understanding of the joy of service; and the light came clearer, when, there under the moonlight, we learned that in one of these young women flowed the blood of Elizabeth McRae, of pioneer fame, in North Carolina. The other, was a shining example of a faith and love for the Master that led her away from wealth, social position and all of life's endearments, into a sacrificial service, the world understands not. A wave of self-depreciation flooded my own soul and I sat rebuked.

A name which should be enrolled high upon the flag of service is that of Mrs. Fannie Smith Escott. She relinquished all the privileges of city life, to which she was born, to join her husband as a home missionary in the mountains.

The telling of one of her experiences may strengthen others. The last good-byes had been said to children and friends after a visit home, and the train was pulling out of the Louisville station. Removed from all restraint, she gave vent to a flood of tears, when suddenly she remembered a calendar which had been placed in her hand by a friend on parting. Turning for the message of the day, she read: "He that goeth forth weeping, bearing precious seeds, shall come again rejoicing, bringing in the sheaves."

A tribute of special appreciation is due Mrs. H. L. Cockerham, who is not only Synodical president of Kentucky, but, with her husband, is pioneering in and around the lumber camp of Quicksand, one of our most remote mountain mission stations. She is literally pouring out her life in sacrificial service.

THE CHALLENGE TO BE MET.

The territory of this Mission exceeds that of the German Empire; it contains the largest body of white people unevangelized on our Continent. A mighty challenge this, of home

work, being flung into the face of this Twentieth Century—the great American Woman's Challenge to her own race.

Out of women of the foregoing type the Lord can and will raise up workers "as stones for the building" of the temple of His indwelling Spirit.

CHAPTER VII.

The Building of the Auxiliary.

As we begin the story of the building of the Woman's Auxiliary of the Presbyterian Church, U. S., we find ourselves standing, as it were, under the very shadow of His presence, so clearly do we see how He builded for us. A structure so beautiful in its strength and proportion, so majestic in its outlines, could only have emerged through the touch of the Divine hand.

It was the plea from foreign fields which stirred the hearts of the women for ways and means of more effective service and which evoked the first call for a union of forces.

Suddenly throughout the South, the conservative silence of the eighties was broken by two clear voices, as they sought to waken echoes all over the church; Miss Jennie Hanna, of Kansas City, Missouri, and Mrs. Josiah Sibley, of Augusta, Georgia, both with the same vision and ideals before them, had found each other through the leadings of Providence. Their meeting was only by letter and the printed page, and though living so far apart and varying in age as mother and daughter, each recognized in the other a zealous and earnest comrade in shaping and launching a movement which they wished to bring before every woman of the church.*

"The Great Commission" had always been a guiding star in the life of Mrs. Sibley and her desire for a more effective use of the latent powers of the womanhood of the church in propagating the Gospel of Christ, had, from time to time, been influenced and shaped by such missionary pioneers as Miss Anna Safford, Miss Fleming and Mrs. J. L. Stuart, as they made her home their home when on furlough.

Miss Jennie Hanna had a Sunday-school class of girls,

*Mrs. Sibley was born in 1826 and Miss Hanna in 1856. Mrs. Sibley lived to see Presbyterials rapidly multiplying. Miss Hanna, though an invalid, has made the building of the Auxiliary the whole purpose of her life, and to-day is in close touch with every progressive step.

whom she banded into a missionary class at the suggestion of her pastor's wife, Mrs. H. B. Boude, the first link in a mighty chain of God's Providence. Of it, she writes:

"When my girls and I got into real, earnest work, we felt the need of being attached to some organized body for guidance and information in all sorts of ways. As there was absolutely nothing in the Southern Church which we could join, and the Northern Presbyterian women had their whole system in beautiful operation in Missouri, I took my band to the Women's Board of the Southwest. I was young, enthusiastic, and ignorant, and found exactly the counsel and inspiration which I needed among those devout and able women. It was a revelation to me, and I can never cease to be thankful for the few years of association with such a body of live, intelligent, business-like, thoroughly consecrated, faithful women. It gave me a practical training and a spiritual vision which I could ill have spared. I thought seriously of going into the Northern Church just because of their woman's work. There was no place in our own church where an inexperienced young woman could go for any such advantages. Such an organization had apparently never been thought of. But the wise counsels of that rare Christian gentleman, Dr. M. H. Houston, then our Secretary of Foreign Missions, kept me at home. His advice was to try to arouse our own women and see if co-operation could not be attained among them. My wildest dreams would never have led me to plan such a step; I felt too keenly my lack of proper qualifications, but I tried to do faithfully the "next thing." The time was evidently ripe for just that movement. All over the South there was a realization of the waste of power and opportunity among our women; a feeling that we were far, far from coming up to the measure of our duty in missionary work. The same thought was in scores of hearts at the same time. The smoldering fire needed only a spark to make it burst into flame, and surely the Holy Spirit kindled that spark."

About the fall of 1886, Miss Hanna and Mrs. Sibley came in contact, just how has been forgotten, but with hearts fired with a kindred zeal, they agreed that they two, without waiting for anyone else, would undertake to reach every one of the over two thousand churches in the Assembly. To do this, Miss Hanna says:

"Our first step was to gather the names of the active missionary women in every church. We obtained the addresses of the pastors, from the Minutes of the Assembly, in order to ask them for these names, and wrote hundreds of circular letters, copied on the Cyclostyle. No easy typewritter with carbon copies was at our service then. Of course, many of the letters were unanswered; but some pastors responded generously. Then we sent hundreds of other letters, both written and printed, to the women thus located, making the strongest appeal we could for organization; setting forth its necessity and advantages. Mrs. Sibley helped to raise the funds for printing and postage, so did the woman's Society of Central Church, Kansas City."

The character of their appeal is shown by an extract from one of their circular letters.

"This is pre-eminently the day of opportunity, the day of crises in missionary work. The whole future of the church will probably in a great measure be determined by the work of the American church during the next twenty-five years. Are we making any adequate return for our innumerable blessings? Are we, the women of the Presbyterian Church, South, making any effort commensurate with our ability to preach the Gospel to every creature? In this age of 'Woman's Work,' ours is almost if not the only evangelical church in America without any Woman's Missionary organization. True, we have many missionary societies doing a noble work, but these only show what we might be doing by united universal effort. They serve to reveal the talent, the energy, the ability, the love, we are wasting, by not having it developed into service. Oh, listen!

dare we withhold from our Master the service He has made us able to render?"

Their aim was first, the planting of a Missionary Society in every church in the Assembly then for the speedy uniting of these into Presbyterial and Synodical Unions, culminating in one general organization. So clear was their vision and so earnest their purpose, that they hoped to carry the whole church along with them, but revolutions are not effected in a night. Miss Hanna writes:

"Dr. Houston tried gently to let me down from my high hopes and counseled us to ask only for Presbyterial organization. If I had known the Southern Church as I do now, I should never have gone in with any such assurance of success. I am southern born myself, of Kentucky and Virginia ancestry, and Huguenot back of that, and I *thought* I was conservative and a loyal Presbyterian, but I found I did not know the alphabet of conservatism! It was also hard to convince many people that I was even remotely Presbyterian! The storm of criticism, misconception and indignation which broke upon our devoted heads was, to put it mildly, a surprise. With vast stores of unused ability latent among our women, of consecrated service and money, withheld from a cause so sorely needing them, we supposed that any plan which could put all this energy to a wide and effective use would be gladly welcomed, if it could be proven right and expedient, and that a simple, straightforward statement would be accepted as such. That policy, conciliation, infinite tact and long suffering, were essential qualifications, in presenting an advance movement in the preaching of the Gospel, was an unexpected lesson. In 1888 we wrote an appeal to the women at large, which was published in the Louisville Christian Observer. It sounds moderate and temperate as I read it over now, but Dr. T. D. Witherspoon gave us, also in the Observer, a particularly severe reply. He was sure he could see the cloven hoof of woman's suffrage under our petticoats."

In answering the opposition, which, to their innocent surprise, was aroused, Miss Hanna says:

"How much, Oh, how much, I learned in those days, of the grace of gentleness and patient perseverance and Christian courtesy. That the time was the Lord's and the seed of His own planting was shown by the results."

There were many ministers who regarded the movement as "unscriptural, un-Presbyterian, un-womanly" and some Church Courts began to overture General Assembly against it.

On the other hand, letters of approbation and support began to pour in, showing that even at that early period there were in every State, men and women of vision longing for the same objective. Letters came from workers abroad, who, for years, had been depressed with the want of co-ordination and its resulting loss of power, letters from our godly men who have now passed beyond: Dr. M. H. Houston, Dr. D. C. Rankin, Dr. A. L. Phillips, and Dr. W. H. Marquess, and from those who are still laboring today, Dr. W. R. Dobyns, Dr. Chas. Nesbit, Dr. S. L. Morris, Mr. R. E. Magill and Dr. R. O. Flynn.

A few Presbyteries organized almost at once. East Hanover, Va., was the first, Wilmington, N. C., the second. Within one year, the women of twenty Presbyteries were working for organization, and five had official support. Mrs. Sibley, who died in 1898, lived to see Presbyterial Unions in half of the Synods. The apostolic work of Mrs. Elizabeth McRae, of Fayetteville Presbytery, N. C., stands out pre-eminently, as does that of Mrs. M. D. Irvine, of Kentucky, and Mrs. Chas. Rowland, of Georgia.

The year 1910 found seventy-eight out of eighty-four Presbyteries and five out of fourteen Synods organized, but apparently no nearer than before to any general organization. The thought had not been forgotten, however. When the Presbyterial Union of Upper Missouri met in Kansas City in 1909.

and the formation of a Synodical Union was urged, the logical Union of all Synodicals into one body was given as a reason for hastening State organization, but so weak was the faith of some, that it was advised no mention of a general body be made publicly, if success was desired. All over the South there were women of practical ability and faith who recognized the waste of power and opportunity, because there were only scattered units, not utilizing one particle of the strength and inspiration of concentration of the forces. When the wave of enthusiasm swept over the country, as the Jubilee was celebrated from the Pacific to the Atlantic in 1910, the Southern Presbyterian Church was the only evangelical denomination in this whole country which had no central organization of its women, no comprehensive records, no accurate reports of their splendid work.

A Leader Called Into Service.

Certainly the time was fully ripe for wiser conduct of the work, and God had prepared His leader, as He always does when we are ready to march into the promised land. The granddaughter of one of our ablest pioneer home missionaries, with personal experience in founding missions among Slavs and Italians, Mrs. W. C. Winsborough, of Kansas City, grasped the full significance of the situation. All the spring and early summer of 1911 the necessity of uniform organization under the leadership of one efficient woman, became more impressed upon her heart. Finally, one hot June morning, this busy housewife and mother, when the children were all at school, dropped the breakfast dishes and wrote out "Some Reasons Why a Woman Secretary is Needed," which afterwards became the first document in this campaign.

The paper was sent to Mrs. D. A. McMillan, President of the Missouri Synodical, who at once submitted it to her executive committee, and then to the Synodical Presidents of Virginia, Texas, Alabama, Georgia and Kentucky, these with

Missouri being the only Synodicals then organized. The paper received their unanimous approval. She also sent it to some of the officers of the Committee of Systematic Beneficence, thus bringing it to the notice of the men best able to advise and encourage. Mrs. Calvin Stewart, of Richmond, Va., wrote many letters both to pastors and to women, and circulated type-written copies of "Reasons Why," helping to bring the matter before some of the strongest workers in Georgia, Alabama and Texas. Many representative men and women had the subject before them before any official step was taken.

The Executive Committee of Missouri Synodical directed Mrs. McMillan, with Mrs. Winsborough and Miss Hanna, to present the "Reasons Why" to the Synod of Missouri, which was to meet in Kansas City on November 1st, 1911. Mrs. McMillan was detained by illness, but the day saw two eager women with high hopes and courage, but with absolutely no experience, on hand with their precious missive. Dr. W. R. Dobyns had already agreed to present the matter to Synod, but he told them it must first be put in the form of an overture. Again, Mrs. Winsborough put her skill to work, reshaping the "Reasons Why" into the following:

OVERTURE

The Women's Synodical Union of Missouri.

Recognizing with a deep sense of gratitude the work God has permitted our women to do in the cause of Missions, at home and abroad, and earnestly desiring to increase their efficiency in this cause, they wish to call your attention to the following facts:

1. Women constitute fully three-fifths of the membership of the church.

2. A large proportion of the mission money of our Church comes from Women's Societies.

3. The Woman's Missionary Society is a very active agent

in the education of the Church in missions and in arousing enthusiasm and planning work.

4. Women, as mothers and teachers, are exerting the greatest influence on the younger generation.

5. The Presbyterian Church, U. S., is the only orthodox denomination in America which has not its woman's work uniformly organized.

6. While the affairs of our Church at large are being conducted along lines of modern methods, the work of the women has been allowed to drag, greatly hampered by inefficient organization, or none at all. Twenty-five years ago, the first Presbyterian Union was formed. In this quarter of a century since, only five Synods have taken the next step and formed Synodical organizations, yet the efficiency of the State organization is shown by the fact that the women of Virginia increased their offerings $3,000 in one year as the result of organization.

In view of these facts, and believing that our church has failed to develop the possibilities in this part of her membership, we, the Women's Synodical Union of Missouri, ask that this Synod approve our intention to unite with other Synodical Unions in an appeal to the General Assembly to appoint a woman General Secretary of Women's Work in the Presbyterian Church, U. S.

The duties of this Secretary may be as follows:

1. To co-ordinate Woman's Missionary Work as now conducted in Synodical and Presbyterial Unions, Woman's Societies, Young People's Societies, Junior Missionary Bands, and Missions in the Sunday School.

2. To stimulate interest by personal visitation, and by disseminating information, and to increase gifts through the regular channels of the Church, bringing to us modern methods that have been tested by use.

3. To organize the women into local societies and into

Presbyterial and Synodical Unions, under Sessional, Presbyterial and Synodical control, and to keep records, and statistics of all women's work for the purpose of comparison and publicity.

Supervision.

We desire this Secretary to work under whatever efficient supervision the General Assembly may direct, through its Executive Committees.

We earnestly hope this Synod will set its seal of approval upon this attempt of its women to increase their efficiency in the great cause of carrying the gospel to the world.

Signed: The Executive Committee of the Woman's Synodical Union of Missouri, Mrs. D. A. McMillan, President.

This was unanimously approved by the Synod of Missouri, November 2nd, 1911, and by the Woman's Synodical Union of Virginia, November 3rd, 1911.

Mrs. McMillan appointed Mrs. Winsborough and Miss Hanna as official committee on organization, and the campaign began.

A first necessity was money, for such a big task could not be handled in a small way. Printing, postage, telegraph and long distance telephone expense had to be met. A large part of the funds necessary for initial expense was contributed by the Missouri women in their loyalty to their leaders, and was all given by individuals, women's societies, and Presbyterial Unions, never by public appeal.

Within ten days after the approval of the overture by the Synod of Missouri, a vigorous educational campaign was launched, and there was put into circulation throughout the church hundreds of copies of the overture, with the "Reasons Why" and "The Nots" which were:

We are NOT asking more AUTHORITY.

We are NOT asking the HANDLING OF FUNDS.

We are NOT asking the CREATION OF ANY NEW AGENCY.

We ARE asking MORE EFFICIENCY through BETTER ORGANIZATION AND CLOSER UNION OF OUR FORCES.

At the same time, the committee kept in close touch with Assembly's Executive Committees, from whom they received much encouragement and help. *Never, at any time, was the work done independently of the constituted authorities.*

A meeting of the representatives of the nine organized Synodicals was called for February 9th, 1912, in Atlanta, at which time and place Assembly's Systematic Beneficence Committee would be in session, and as that body represented all departments of the work of the church, it was felt they could give much valuable advice towards a well-balanced Department of Woman's work. At this conference there were present, representatives from seven Synodicals: Alabama, Mrs. J. B. Knox, Mrs. J. G. Snedecor; Georgia, Mrs. E. H. Phillips, Mrs. Archibald Davis, Mrs. J. S. Thompson, Mrs. C. A. Rowland, Mrs. W. M. Everett; Missouri, Mrs. W. C. Winsborough, Mrs. D. A. McMillan; North Carolina, Miss Margaret Rankin; South Carolina, Mrs. W. W. Simpson, Miss Leona Blake; Texas, Mrs. Chris. G. Dullnig; Virginia, Mrs. J. Calvin Stewart, Mrs. A. M. Howison. Mrs. Irvine, of Kentucky, and the Tennessee members were detained by illness, as was also Miss Jennie Hanna.

Many of the delegates had attended the Laymen's Missionary Convention in Chattanooga, and went from that to their own Conference, inspired by its Pentecostal power. Mrs. Winsborough explained the history of the movement and its development step by step. Each Synodical gave its formal approval to the Overture and the resolution was passed unanimously "That the General Assembly be asked to give us a Secretary of Women's Work." Realizing that if the Secretary

were appointed the Assembly's Committee would desire the opinion of the leading women, the conference discussed many important points. Again, the influence of the Spirit was shown in the clearness and concentration of thought, the grasp of details to be worked out, making possible the accomplishment of more real business than would ordinarily have resulted from a month of discussion. It was decided that the expense necessary to the appointment and maintenance of the General Secretary be assumed by the women's missionary societies for two years, and that not less than one dollar per year be asked from each society. It was fondly imagined that every society would give, and that the office could be financed on $2,500.00, which showed ignorance in more respects than one. Mrs. A. M. Howison was made Chairman of the Committee on Finance. Regarding the method of presenting the Overture to the Assembly, it was decided again to appeal for aid to the Systematic Beneficence Committee, since the women were working already under all four departments of mission work. A permanent committee to serve for two years, called the Advisory Committee, was formed, consisting of the Synodical presidents in order of their organization, with the addition of Mrs. Howison, Treasurer, and the Missouri Committee on organization, Mrs. Winsborough and Miss Hanna, Mrs. Winsborough being made Chairman. Realizing the need of diffusing very general information, the Missouri Committee was requested to carry on an educational campaign until the meeting of the Assembly in May, the Advisory Committee pledging themselves to meet the expense.

The delegates then presented their request for assistance to the Systematic Beneficence Committee with the following result:

Copy from minutes of S. B. Committee, Atlanta, Ga.

February 10, 1912.

9:00 A. M.

"At 10:00 o'clock, the committee heard the representatives

of the women's organizations. Their plan of procedure was heartily and unanimously approved, and their requests referred

The Montreat Gate. Gift of the Woman's Auxiliary on its tenth anniversary.

to the Committee on Publicity to be reported upon at the meeting of the committee in May."

Copy from Second Annual Report—Bristol, Va.-Tenn., May, 1912.

Under "Miscellaneous Recommendations" to the Assembly:

(5) "A committee of ladies representing women's organizations appeared before the committee at its meeting in Atlanta in February, and asked consideration of plans regarding a Secretary of Women's Work. The members of the Systematic Beneficence Committee heartily approved of their plans, but understanding that an overture is coming direct to the Assembly, we make no recommendations."

The education campaign which was pushed with the greatest vigor, continued to meet with criticism and severe judgment, much of it due to misapprehension and partial information. This was in spite of the fact that the movement conformed to Assembly's call in 1909, for a greater perfection in organization of the women; that it provided for all possible supervision Sessional, Presbyterial and Synodical; that it represented all the causes of the Church, which was the new plan of the Systematic Beneficence Committee, and that it was the logical development of Presbyterial and Synodical Unions.

As the time drew near for the meeting of the Assembly at Bristol it seemed wisest to present the Overture directly to the Assembly, instead of through the Systematic Beneficence Committee.

The Overture was sent to the retiring Moderator, Dr. Russell Cecil, who would be chairman of committee on bills and overtures, asking him to refer it to an unbiased committee, also to Dr. T. H. Law, stated Clerk of the Assembly. It was hoped it would not be necessary to send Mrs. Winsborough to the Assembly, but some of the ablest counselors advised it. It proved sound wisdom. There was anxiety in many quarters lest there be even the appearance of "lobbying," but that dread spectre never lifted its head. There was instead, a modest, cultured woman, asking no hearing, but ready to answer ques-

tions and able to correct misunderstandings. The Overture was referred to the Committee on Church Societies, of which Dr. J. M. Grier, that wise, gentle, thoughtful gentleman, was chairman. He requested Mrs. Winsborough to appear before the Committee. Miss Sala Evans, a missionary from Japan, kept her company, while she explained fully and clearly the whole scope and purpose of the women's appeal. The great and needy field of women's work, the promise of larger fruitfulness through unity and system, proved its own best argument. The committee recommended unanimously that the Secretary be appointed.

The official report is as follows:

"In answer to Overtures Nos. 23 and 25, from the Presbyteries of East Hanover and Roanoke, asking that an ad-interim committee be appointed to consider the whole subject of woman's work in the church, we recommend that the Assembly decline to appoint such a committee and refer the petitioners to the report of the ad-interim committee appointed by the Assembly in 1910, which was adopted by the Assembly of 1911. (See Minutes, p. 67).

"In answer to Overtures Nos. 18, 19 and 24, from the Presbyteries of Lexington, Winchester and Mississippi, asking that a Secretary for Woman's Work be not appointed and Nos. 16, 17, 20, 21 and 23, from the Synodical Unions of Missouri and Virginia and four other Synodical and forty-one Presbyterial Unions, endorsed by the Synod of Missouri and from the Presbyteries of Columbia, Atlanta, Knoxville, and Sewanee, asking that such Secretary be appointed, we recommend the following:

"That the four Executive Committees be directed to select a woman possessing suitable gifts who, under their direction, shall give her whole time to the work of organizing our women into Synodical and Presbyterial Unions and Local Societies, under control of Synods, Presbyteries and Sessions, respectively;

co-ordinating Woman's and Young People's Societies now organized; stimulating interest by gathering and disseminating needed information in order that this mighty Auxiliary in our Church's life and growth may become even more fruitful of good than in the past."

J. M. Grier, for Committee.

(Assembly's Min., 1912, p. 23.)

On May 20, 1912, without one word of argument, the Overture was unanimously adopted! It was a day of great rejoicing and praise to the mighty God who said, "Before they call I will answer, and while they are yet speaking, I will hear."

The Bristol Assembly opened wide the door of opportunity and the door of responsibility as well. The work was really but just begun. Organization was yet to be effected. From the beginning of the educational campaign prayer and diligent search was made for the woman equipped with the necessary requirements for the new office. Many names of able and consecrated workers were suggested, but one difficulty or another was in the way with every one. With the entire constituency to be educated along lines of new and untried union, with more than half of the Synods yet unorganized, the work in both field and office seemed too big for any one woman without experience to assume. Mrs. Winsborough in her nine months of effort had acquired a more intimate acquaintance with the conditions, the problems and the working force, both in societies and churches than any other woman in the South. In the first critical months of organization, with the whole policy to be outlined and put into execution, it was evident her experience and ability would be indispensable to the new officer. Miss Hanna wrote in June to the four Executive Secretaries and to the Advisory Committee, suggesting the field work in the early stages be turned over to Mrs. Winsborough, without salary, so that she might continue her service till the woman's

secretary could handle the entire organization. This was open to the serious objection of making two heads, one for office, and one for field work, which was not at all advisable. Just at this crisis, Dr. Chas. R. Nesbit, pastor of Central Church, Kansas City, who had been a valued counselor, brought assistance and cut the Gordian knot with masculine directness. He urged the Advisory Committee to nominate Mrs. Winsborough herself for the office, when plans were submitted to the Supervisory Committee, and organization was completed. He also wired the suggestion to the Executive Secretaries and to every member of the Advisory Committee. The request for her had come in repeatedly from a large number of ministers and women, but nothing was farther from her thoughts. With her family duties, it seemed impossible to carry on more work. To keep the office in Kansas City seemed an insuperable obstacle. But, as Dr. Nesbit said, no one else could do what she could, she would of necessity have to outline and direct the work during the first months, and finally it was not right for her to carry the responsibility in fact and not in name. For nearly three hours that scorching June day, Dr. Nesbit argued with Mrs. Winsborough the wisdom of the step and finally won a reluctant consent from her to let her name be proposed, a result which was joyfully approved by the Advisory Committee.

As the Supervisory Committee wished to know the desires and plans of the Woman's Committee before completing formal organizations, a meeting was called at Montreat, August 9th and 10th. Mrs. Winsborough had already studied out a definite and detailed outline of the essential points, which the able women of the committee took up in two days of earnest consideration. First of all, of course, Mrs. Winsborough was nominated to fill the office created by the General Assembly. As the title of Secretary had never been satisfactory, at Mrs. McMillan's suggestion, it was changed to Superintendent. The name Auxiliary was agreed upon, a constitution, a financial plan, and many other perplexing and important questions considered

carefully. Next day the whole matter was submitted to the secretaries of the four Executive Committees in conference, approved by them, and the Department of Woman's Work, known officially as the "Woman's Auxiliary of the Presbyterian Church, U. S.," was thus formally organized August 10th, 1912 The much criticized "Woman's Secretary" disappeared forever. So did the disputed titles of "Union" and "Conference." At the suggestion of the Supervisory Committee the Advisory Committee became the Woman's Council.

The following is taken from *The Missionary Survey* of September, 1912:

"On August 10, 1912, at Montreat, N. C., in accordance with instructions of the General Assembly, the Secretaries of the four Executive Committees met to organize a Department of Woman's Work.

"Their action is embodied in the following signed report:

"After conference with official representatives of the Synodical organizations of Alabama, Georgia, Kentucky, South Carolina, North Carolina, Mississippi, Missouri, Texas and Virginia and workers from the other Synods, the Supervisory Committee took the following action:

"(a) The official designation of the department of Woman's Work shall be the Woman's Auxiliary of the Presbyterian Church in the United States.

"(b) The title of the salaried official shall be Superintendent, and her salary shall be $1,200 per year.

"(c) There shall be an advisory committee of women known as the Woman's Council, to be constituted as follows:

"One representative from each Synod who shall be the President of the Synodical Organization where such organizations exist. Where there is no Synodical Organization, the presidents of the Presbyterial Organizations shall select the representative for the Synod.

"(d) Temporary headquarters of the Woman's Auxiliary shall be in Kansas City, Mo., and Mrs. W. C. Winsborough,

of Missouri, is hereby elected Superintendent for the Church year.

"Note:—Mrs. Winsborough, by reason of her knowledge of the work to be done, was the unanimous choice of the Synodical representatives, and at a great personal sacrifice has consented to undertake the duties of Superintendent during the initial stages of the work).

"(e) Mrs. A. M. Howison, of Staunton, Va., is hereby elected Treasurer of the Woman's Auxiliary and is authorized to collect all outstanding subscriptions and all necessary funds for the current expenses of the work.

"No funds for the benevolent causes of the Church shall be sent to the Treasurer of the Woman's Auxiliary. All such funds should be sent through the treasurer of the local church direct to the treasurer of the Executive Agency for whom the offering is intended.

"The following resolutions were adopted by the Supervisory Committee:

"1. The Women's Organizations of the Church are requested to make a study of the activities and needs of all the benevolent agencies of the Assembly and to make offerings for the support of each cause, the funds to be divided on the basis suggested by the Assembly, viz.: Foreign Missions, sixty per cent.; Assembly's Home Missions, twenty-one per cent.; Christian Education and Ministerial Relief, fourteen per cent.; Sabbath School Extension and Publication, five per cent.

"2. The members of the Women's Organizations of the Church are urged to co-operate in the effort to enlist every member of every church in the support of the benevolent work of the Assembly through the "Every Member Canvass," as recommended by the General Assembly, and their co-operation is asked in the effort to arouse a deeper interest in evangelistic work throughout the Church.

"Signed by E. W. Smith, S. L. Morris, H. H. Sweets, R. E. Magill, Assembly's Supervisory Committee."

Mrs. Winsborough was made Chairman of the Council, Mrs. W. C. Fritter secretary, Mrs. Howison, Treasurer. To carry out successfully the high aims of the Council, demanded wisdom to plan and strength to execute, as well as a large vision and a new standard of consecration. Especially arduous was the work of the Treasurer. To finance the Auxiliary for two years, as proposed by the women themselves, and promised to the Bristol Assembly, was a most difficult task, and one to which Mrs. Howison gave freely ability and service of the highest order. Not quite 800 societies responded the first year, and only her untiring efforts and the assistance of the Supervisory Committee made it possible to support the Auxiliary in the most economical manner, the administration costing three-fifths of one per cent. When the Council met in Atlanta, May, 1913, for its first annual meeting, there was only seven months' work to report, the trying work incident to the establishment of a new department, but full of splendid promise and encouragement.

Only those who were in "the inner circle" know the agony of heart and spirit which Mrs. Winsborough passed through in accepting the office of Superintendent. The care of her family of five growing children made the proposition seem humanly impossible. Coupled with this was the embarrassing aspect such a situation produced. It was fully realized that those who did not know her, in all of her unselfish devotion, would likely misjudge her if she entertained any idea of the office, even if it were thrust upon her, as it was. Then, too, it was absolutely impossible for her to move away from Kansas City at that time, and no one thought the work could be done from there. The urgency of the call and the agony of her heart were her Gethsemane, which she answered with all submission "Thy will and not mine be done."

The financing of the movement was another grievous proposition, which all but thwarted the work in the very beginning, and in this both Miss Hanna and Mrs. Howison agon-

ized. To raise money for an absolutely new and untried movement is always difficult, but for one without a name, or any machinery of organization was well nigh impossible. The expense of bringing the issue from its inception to its passage by General Assembly had exhausted all the funds that were in ready sight. With no office equipment to begin with, and no office in which to put the furniture, Mr. Magill, of Richmond, and Dr. Nesbit, of Kansas City, supplied a desk and typewriter and the work was started in the living room of Mrs. Winsborough's home.

The struggle and the sacrifice of the beginnings cannot be described, yet they were lived through and the probationary term was passed on successfully in two years, that the Auxiliary was accepted by General Assembly as an agency of the Church "in good and regular standing." All obligations had been met; there were no outstanding debts. Its maintenance was then provided, as is that of other departments of the work of the Church.

During the second year of the Auxiliary, Mrs. Archibald Davis, of Atlanta, was made Chairman of the Council, relieving Mrs. Winsborough of her double duty. Miss McGowan, of Kentucky, was made Secretary and Mrs. D. A. McMillan, of Kansas City, Treasurer, and when the financial budget was assumed by General Assembly, these officers were left free to use their time and thought in the work of education and inspiration.

Within two years, the Executive Secretaries began to speak in no uncertain way of the value of the Auxiliary to every one of their offices. A letter, dated May, 1914, from Dr. A. L. Phillips, General Superintendent of Sabbath School and Young People's Work, states: "Your cordial reference to the poor, pitiful service that I have rendered the Auxiliary is most thoroughly appreciated. Mr. Magill and I believe in the Auxiliary with all our hearts, and our service to it is limited

only by the pressure of other matters. I want to give Mr. Magill the palm for consistent and even pushing of the whole work. I think the Church owes him a great debt for this bit of service."

With the work well started, it swept like a whirlwind all over the Southern Church, opposition melted away, and many of those who thought they were opposed in the early days, became the warmest supporters as the appeal was made to *every woman* in the Church to enlist *in every* cause of the Church. Its value as a quickening agency was soon demonstrated and the whole Church was lifted forward as on the crest of a mighty wave. In 1914 the Auxiliary office was moved to Atlanta, Ga., where it remained until 1918, when it was installed in St. Louis, Mo.

The movement was clearly of God's own Providence, calling forth His blessing upon the work and the workers and was sustained by the promise of Jesus, "And I, if I be lifted up, will draw all men unto Me."*

*This Chapter is an adaptation of several articles written by Miss Jennie Hanna.

CHAPTER VIII.

The Builders of the Auxiliary.

Those who have entered into the building of the Auxiliary and have brought it to its present state of usefulness and beauty are a mighty host. Consecrated and earnest women all over the South have given freely and lovingly of their time, their talents and their money to promote the organization which promised so much for the development of the Christian woman in the service of her Lord.

But there are three women who have been the master builders in this great project, planning and directing and bearing heavy responsibility, these are Miss Jennie Hanna, Mrs. D. A. McMillan and Mrs. W. C. Winsborough.

Miss Jennie Hanna.

The Southern Presbyterian Church owes much to those Scotch and Huguenot forebears who "for righteousness sake" came to the new world and settled in Virginia and the Carolinas. Later many of their children moved to Kentucky and their stern allegiance to duty, their unfaltering faith in God form a rich heritage for their descendants today. Strong of mind, stern of will, unswerving in loyalty to the dictates of conscience, their children became bulwarks of righteousness in the new world.

Such was the heritage of Jennie Hanna. Her father, Thomas K. Hanna and her mother, Judith Joyce Venable daughter of Dr. Joseph Morton Venable, were related to the large families of those names in Kentucky, and came from Shelby County in that state, to Missouri, where Jennie Hanna was born.

Like many of his forebears, Thomas K. Hanna was for many years a ruling elder in the Presbyterian Church, Superintendent of the Sunday School and his time and the considerable

fortune which he amassed were always at the service of the Church he loved. Mrs. Hanna, still living at an advanced age is a woman of rare sweetness and charm and their spacious and hospitable dwelling place in Kansas City has been a home in the true meaning of that word.

Mrs. W. C. Winsborough, Superintendent Women's Auxiliary.

Inheriting her father's strong character, clear brain and unselfish devotion, Jennie gave freely of her time and strength to the younger children of the family as well as to the work of the Church in which she had been reared and which she loved with surpassing devotion. She was educated in the best schools of that period and even more largely in the literary atmosphere of her own home.

At nineteen years of age, she became deeply interested in a Sunday-school class of young girls and it was through her efforts to train them in missionary service that the vision was given to her of all the women of the Church united in singleness of purpose to take the gospel to every creature. How this resulted in the organization of the Auxiliary has been told in the previous chapter.

Miss Hanna possessed a training in system and thoroughness through her association with her father, which proved invaluable in this work. Her mental powers, her gifted pen and her consecrated devotion to her Master's Cause would have proven invincible but for one sad lack, that of physical strength.

From young womanhood she has been a constant sufferer and one less determined and optimistic would have been conquered by the continual suffering she has been called upon to bear. But not in vain was she of sturdy stock and her Huguenot blood has been shown during all the years when in spite of frequent breakdowns, continual suffering and weakness, she has yet labored on in the Master's Work.

She was one of the founders and first Presidents of the Woman's Missionary Society of Central Church, Kansas City, which, more than any other society in the Southern Presbyterian Church, is responsible directly and indirectly for the Woman's Auxiliary of today. She introduced Mission Study into this Society with the first interdenominational study book issued by the Central Committee of United Mission Study, and continued it for years. She has been called the walking encyclopedia of Mission facts and few know the literature of Missions as does she.

In 1894, she was largely instrumental in organizing the Woman's Presbyterian Union of Kansas City, composed of all the Presbyterian Churches of Kansas City and vicinity, some thirty in number, and for years was the Secretary of Literature of that organization which still holds large semi-annual meetings.

It seems the irony of fate that only once in all these years has this faithful, far seeing and God-given leader been able to meet with the women of the Church at large, which she has served so faithfully. Her health has never been equal to a visit to Montreat or to the Woman's Advisory Committee. Although Mohammet has never been able to go to the Mountain,

Mrs. D. A. McMillan, Treasurer Woman's Auxiliary since 1913.

one memorable time the Mountain came to Mohammet! In May, 1914, the Woman's Advisory Committee, then the Woman's Council, met in Kansas City and Miss Hanna was the honored guest of those representatives of the organization she had helped to build.

At that meeting she read a carefully prepared history of the organization of the Auxiliary, which was afterwards printed

and for eight years has been circulated throughout the Church.

No one present at that meeting will forget the scene when as she gazed into the faces of the sixteen Synodical Presidents, representing the efficient organization of the women of the Church, she said: "Now lettest thou thy servant depart in peace."

On the tenth anniversary of the Bristol Assembly, which gave its approval to the erection of the Woman's Auxiliary. that body was in session at Charleston, W. Va. By a rising vote, the Assembly expressed to Miss Jennie Hanna the appreciation of the Southern Presbyterian Assembly for her service in promoting the organization of the women of the Church.

Small of frame, yet big of heart, frail of body, yet strong in faith, it may well be said of this handmaiden of the Master—"Many have done well, but thou excellest them all."

Mrs. W. C. Winsborough

"Moses was God's outstanding man for his needy age God always raises up the man (or woman) for the emergency." No words could more fittingly open this sketch. After the Bristol Assembly had granted a Woman Superintendent and the search for her began, every statement of her necessary qualifications brought back the question, "Where will you find such a woman? You have described an ideal—you must use a woman with ordinary limitations." We forgot, perhaps, "the superintending power of God in missions" and His pleasure in giving big answers to confident askers. While our Church was learning slowly the scope and power of women's organizations among world-wide redemptive forces, God was preparing the first leaders. One of these was Hallie Paxson Winsborough.

Her grandfather, Stephen Paxson, was one of the pioneer Sunday School missionaries of the Mississippi Valley in the days when frontier life involved genuine hardship. It re-

quired heroic service and devotion to encounter wilderness, wild beasts, want, Indians, malaria and moral destitution. The whole Middle West felt his influence through the churches built upon the Sunday Schools which he founded. His resting place in Bellefontaine Cemetery is marked by a beautiful granite monument erected by the Sunday School children of Illinois

Mrs. A. M. Howison, First Treasurer Woman's Auxiliary.

and Missouri. He was a man of commanding presence, magnetic speech, force and spiritual power. His dominant qualities of courage, self-sacrifice and hopefulness, combined with the simplicity of a strong character still live in his granddaughter. Of his six children two were writers, one an elder, two were ministers in the Southern Presbyterian Church, one a missionary. The last, Miss Anna L. Paxson, had charge of our Home Mission School at Chish Ok Tok, Indian Territory.

She was a noble woman whom the Indians both trusted and loved.

The Rev. W. P. Paxson, D. D., the father of Mrs. Winsborough, was born in Alabama, a loyal Southerner and for thirty-five years a member of St. Louis Presbytery. He gave his whole life to Sunday School work as Superintendent of the American Sunday School Union for the Southwestern States. He was notably successful whether planting schools in the Home Mission fields of the West or raising funds for their support in the East. He married Miss Missouri Swing, of Mason City, Ill., who was a woman of strong mentality, deep consecration and fearless courage in following her convictions. She was one of the early "Crusaders," the forerunners of the W. C. T. U. She died when her daughter was but fifteen, but not too soon to leave a lasting impress on her character.

To a rich inheritance and in a missionary atmosphere, Hallie Paxson was born at the home of her grandfather Swing At the age of six months she came to Missouri and her childhood was spent in Louisiana, St. Charles and St. Louis. It is significant of the home and the child that at ten years old she organized a little missionary band, whose *free will* offerings in dimes reached a substantial sum. At the same time she conducted a small Sunday School in her home, furnished with lesson papers and leaflets from her father's supply, which was very like the real thing, even though they did close the sessions with "Now I lay me down to sleep." She was educated in the High School of St. Louis and at Synodical College at Fulton, Missouri, where she was valedictorian of her class, afterward teaching in the public schools of Kansas City. In June, 1888, in Springfield, Mo., she was married to Mr. W. C. Winsborough, who had come to Kansas City from Rockingham County, Virginia. He was educated in the universities both of Virginia and Missouri, finishing with the law course of the University of Virginia. They made their first home in De-

catur, Alabama, but, driven out by yellow fever, returned to Kansas City and United with Central Presbyterian Church.

The years when her hands and heart were full with the care of their six children were, nevertheless, a time of growing intellectual and spiritual life, a time of great enrichment of the "fallow soil." When she was a little free for other service she made, in 1907, for the Woman's Missionary Society of which she was an officer, an investigation of conditions among the foreign population of Kansas City, giving it a year of thorough personal study. Out of this grew both the Slavic Mission of the Presbyterian Church, U. S. A., and our own splendid Italian Mission, founded July, 1908. To Mrs. Winsborough's timely effort is due the organization of this most successful Italian work in our denomination. She resigned the Chairmanship of the Slavic Committee to take the Chairmanship of the Italian Committee, which she held until elected Superintendent of the Woman's Auxiliary.

It was but a step from local to world-wide Missions. In 1910 the Woman's Jubilee made so emphatic the need of general organization among the Southern Presbyterian women that she turned her energies toward attaining that great end. As always, she acted upon her personal convictions. She did not even know until after the first steps toward establishing the Auxiliary had been taken, that the one who was to be her co-laborer in the campaign had made the small beginnings of twenty-five years earlier. She acted entirely upon her own initiative. When the Assembly approved the organization of the Auxiliary and the appointment of the Superintendent, everyone felt that Mrs. Winsborough's experience, her able leadership and her knowledge of all the conditions made it imperative for her to direct the critical formative stages, but only the most earnest urging won her consent to take temporarily the office of Superintendent. At this date, May, 1923, the wisdom of the choice which made the office permanent is past history. It involved sacrifice, moving her home to Atlanta,

changing her whole life, yet she gave generously and went out like Abraham, not knowing whither she went—possibly a happy ignorance! Her habit of thinking and investigating for herself, her capacity for hard work, her courage and hopefulness, her saving sense of humor, her gracious tact and courtesy, her quick intellectual grasp of all sides of a subject, her executive ability, her loyalty to Presbyterial Standards and above all, her emphasis upon the spiritual have combined to produce an unusually successful administration.

The visits of Mrs. Winsborough to our Mission Stations in China, Japan, Korea and Mexico, have brought new hope and comfort to our missionaries on the field and a new view of the fields to the women at home.

She has been honored—and through her our entire Woman's Work—by appointment to many interdenominational positions. She has been for years a Vice-President of the Council of Women for Home Missions. She was one of five women appointed on the "Commission on Woman's Work" for the Panama Conference, and is a member of the "Committee on Race Relations" of the Federal Council of Churches of Christ in America.

A quotation from one of the Virginia women rounds out this outline—"Mrs. Winsborough, that woman of dynamic power, who is giving all of her brilliant mentality, her charming womanhood, her great devotion to the women of the Southern Presbyterian Church—pray to God that He will give her long years and great strength as our leader."

Mrs. D. A. McMillan.

The Synodical of Missouri was organized with some fear in the minds of even its friends that the time might not be ripe for its auspicious beginning. When, at its first annual meeting in 1911, the President announced her resignation because of removal from the State, all realized that the very life of the

organization depended upon the selection of the right woman to succeed her as leader of the State work.

After earnest prayer and careful consideration, Mrs. D. A. McMillan was elected to this important and difficult position and her wise guidance of the Synodical forces and her statesmanlike leadership later in the formative days of the General Auxiliary proved that prayer had been answered and the right woman chosen as President of the Synodical of Missouri.

Elizabeth Talbott McMillan, third daughter of Dr. Richard H. Talbot, was born in Lincoln County, Missouri, and from early girlhood was actively interested in Sunday-school and church work. She was educated in St. Louis and Mexico, Missouri, where she graduated with the honors of her class.

While a teacher in the public schools of Mexico, she became prominent in civic and club work, continuing her activities along these lines, after her marriage to Daniel Addison McMillan, Superintendent of the City Public Schools. During her term of office as President of the Federated Clubs of the city, she led a movement resulting in the founding of the Carnegie Library of Mexico, and substantially enlarging the Library of the Public Schools of the city and of Hardin College.

Her ability as a leader and her intellectual gifts as well as her beautiful sincerity of character caused her to be chosen to fill positions of large trust. She was one of two women on the Board of the Associated Charities of Mexico, which was one of the first of these organizations to employ a salaried worker to look after the charity work of the city.

These years of civic leadership proved an invaluable training for the work of Synodical President. Feeling keenly in her church work the lack of organization she had found in other fields of service, she was ready to promote the cause of better organization in the Woman's Work of the Church, and gave herself untiringly to its promotion.

Immediately on the receipt of the now historic paper,

"Some Reasons Why a Secretary of Woman's Work is Needed in the Southern Presbyterian Church," she set vigorously to work to secure the approval of the paper from the other five Synodicals then in existence, and from the Synod of Missouri. The story of her success is told in the chapter, "The Building of the Auxiliary." Mrs. McMillan served two terms as President of the Synodical of Missouri, refusing re-election the third time, because of the duties which she had assumed as Treasurer of the Woman's Auxiliary.

Mrs. McMillan was elected Treasurer of the Woman's Auxiliary in May, 1913, and for eleven years has discharged the work of this taxing position in a systematic and thouroughly business-like way. During the birthday celebration of 1922, the Treasurer, in addition to her regular work, handled more than twenty-seven thousand dollars, most of it coming in in small amounts, discharging this arduous task through her own personal efforts without other assistance, and rendering a full account of every penny received, to the donors and to the Committee for whose use it was given.

Loyal to the plan of organization given by the General Assembly for the women of our Church, giving freely of her time and ability in service to the organization, the result of Mrs. McMillan's labors for the advancement of the Master's Cause through the Woman's Work of the Church cannot be too highly estimated.

CHAPTER IX.

The Results of the Auxiliary.

The first decade in the history of the Woman's Auxiliary has been passed and in that time the record of its work has proved it to be of increasing value to the women themselves, to the Church in all of its departments and to the advancement of Christ's Kingdom upon earth.

The results of the Auxiliary are especially those of Organization, Education and Spiritual Growth.

1. *Organization.* a. Within the first year of the Auxiliary, societies in every Presbytery and Synod were organized into Presbyterial and Synodical Auxiliaries, with the definite aim of implanting in every church within their bounds a local Auxiliary, composed of all the women in the church, studying and working for all the causes of the Church. The uniform type of organization called for has everywhere developed order and system and has trained women for leadership and special service. After ten years there are still a few relics of the old time "Ladies Aid" and "Missionary Societies," but it is safe to predict that at the close of another decade those terms will have become obsolete.

b. Five years ago the Auxiliary-Circle plan of organization was inaugurated and put into successful operation. This has proved to be the most efficient plan ever devised by women of any denomination for enlisting the efforts of the young and the old, the interested and disinterested and of the shut-in. It is capable of adaptation to the city church, the suburban and small town church, and to the struggling country church, and is meeting with pronounced success.

As a result of the Auxiliary organization, the number of women enlisted in the work of the Church has jumped from sixty thousand to one hundred thousand.

2. *Education.* Probably there has never been a greater

educational force in the Church than the Auxiliary. This has been brought about:

a. By the constant insistance upon Mission Study Classes with valuable information and helps for conducting them. From 15,000 to 20,000 text books are now in use every year, while in former days a circulation of 300 was regarded as encouraging.

b. By the use of the Year Book of Programs, presenting uniform monthly study for all departments of the work of the Church. Thirty thousand were circulated during the past year.

c. Through the Auxiliary Department in *The Missionary Survey* and Church papers.

d. Through Conferences—Texas on the West, Virginia on the East and Montreat in the heart of the church, maintain Summer Schools of Missions, where women gather to study the Bible, Missions and Methods, and to hear inspiring addresses.

e. Through Conferences for Young People—The women have been largely instrumental in launching these conferences and they are in most cases directed by joint committees appointed by Synod and Synodical. Seventeen will be held this year, (1923), one in each state and one at Montreat. This is considered by many to be the most strategic movement of our Church in the last five years.

f. Through Conferences for Colored Women—Realizing the responsibility of the white woman for the training of her colored sisters in Christian principles of life and service, the first conference for colored women was inaugurated at Tuscaloosa, Alabama, in 1916. In 1922, two more were started and in 1923, conferences are to be held in seven states—Alabama, Georgia, Kentucky, Louisiana, North Carolina, Texas, and Virginia.

g. Through Parallel Conventions—In connection with the meetings of the Laymen's Missionary Movement, parallel conventions of the women have been held, the first one in Atlanta, in 1919. Six were held in 1921, and six in 1923, with a total attendance of 1,750 women.

3. *Spiritual Growth.* a. Of deepest value and significance is the constantly increasing realization of the power of prayer in personal and family life and in promoting the work of the Kingdom. This has been earnestly developed through the forming of Prayer Bands and classes for Bible Study and through emphasis on the Family Altar.

b. In order to emphasize and bring into practice the fundamentals of the Progressive Program, a Standard of Excellence has been formed and is being striven for, which embodies the highest Christian ideals.

4. *Specials.* The purpose of the Auxiliary has always been the uniform and consistent support of all the regularly established activities of the Church. In addition there have been some special objectives. In 1921, a dormitory was built for colored girls, in connection with Stillman Institute. In 1922, as a result of the tenth birthday celebration of the Auxiliary, funds were provided for the rebuilding of Miss Dowd's school in Japan. For 1923, there is the aim of a school for Mexican girls in Texas, $25,000 to be contributed by the Synodical of Texas, and a like sum by all of the other Synodicals combined.

5. *Interdenominational*—The Auxiliary maintains membership and participation in the Council of Women for Home Missions and in the Federation of Women's Boards for Foreign Missions, as well as in the Inter-racial Commission.

The most signal testimony of the value of the Auxiliary was given by the General Assembly at Montreat, May, 1923. This was in response to an overture from the Presbytery of St. John's, Florida, asking that at least one woman be placed on each of the Executive Committees of the General Assembly. Both a majority and a minority report on this overture was presented, the former in opposition and the latter in its favor. After earnest debate the minority report in favor of the overture was adopted with a vote of 140 to 49. Later a protest

to this action was made by forty-one Commissioners, to which the following reply was made:

Response to Protest.

"The General Assembly is in entire harmony with the great principles which are expressed in the protest, but there is nothing in the Word of God nor in the government of our Church to prevent the Assembly appointing private members, male and female, upon its Executive Committees, and the action protested against was taken in order to recognize in this way the Woman's Auxiliary in its loyal and faithful work.

RUSSELL CECIL,
E. W. MCCORKLE,
S. F. HOBBS."

"Resolution Adopted Regarding Appointment of Women on Executive Committees.

"Resolved, That every Executive Committee of the General Assembly be, and they are hereby instructed to promptly select and add to their membership three women, one of each class, which number shall not be exceeded in any event."

Thus a new door of service has been opened to women.

The results of these years show to a marked degree the power of the Holy Spirit, without which neither administrative ability, nor perfected organization would have availed anything, and to Him be all the honor, and the praise and the thanksgiving, with a prayer for continued guidance, strength and steadfastness of purpose.

CHAPTER X.

Missionary Literature.

Its Bearing on Women's Activities.

Although we have the same old missionary text book of the early church, the only one they ever had and the best ever written, yet its teachings have been slowly apprehended, else, there would have been, not only more Pauls, but more Tryphenas and Tryphosas for the home field and more Phoebes for the foreign. (See last chapter of Romans.)

So whilst we do not minimize the influence of present day literature, yet we would magnify the power which led out that "great host" of women of whom Paul speaks, and the same which led into the field our own pioneers. "Not by might, nor by power, but by *My spirit* saith the Lord."

Therefore we do honor to our early missionaries, who literally stepped forward alone on the bridge of faith. It's not the history of literary progress, but of its bearing upon our progress, these lines must speak. As missionary societies began to make programs the need of information was keenly felt, and this stimulated literary efforts.

EARLY EQUIPMENT.

The up-to-date president of a missionary society, even of the early eighties could not go beyond her church magazine and the precious leaflets which were emerging from the then brand new Women's Boards, and that very eye opening, "Gospel In All Lands," which was, as a well of water to a weary soul thirsting to give her society current events beyond the horizon of her own church. (The first leaflet published by the U. S. A. Presbyterian Board was in 1872.) The women always sought eagerly the woman's leaflets and magazines because *they* answered women's needs in the conduct of our work.

Method, methods, was the cry, for the pen of a Belle

M. Brain or a Mrs. Cronk had not been unsheathed. Even the pens which were at work were little known for want of systematic channels to reach those in need.

MISSION STUDY.

Mission Study took wonderful hold upon women after 1900. God had been preparing us again for another advance step.

At the Ecumenical Conference, held in New York, in 1900, a plan of uniform Mission Study was proposed by Miss Abbie Childs. It met with ready response and a committee was appointed at once to plan for a series of mission text books, beginning with "Rex. Christus" for the first year. This has been followed by scores of new books, the study of which has developed women until we fear the Pauline injunction. "Ask your husbands at home" would now fall on heedless ears.

SOUTHERN PRESBYTERIAN LITERATURE.

Our own Southern Presbyterian women have contributed liberally with their pens. Of these we note the graceful pens of our oldest living missionaries today, Miss Charlotte Kemper, of Brazil and Mrs. J. L. Stuart, of China; the strong pen of one so recently passed away, Mrs. Sydenstricker, of China; the facile pens of Mrs. Swineheart, of Korea, Mrs. Sevier and others. Also our Mission Study book, "Day in and Day Out in Korea," by Mrs. J. S. Nisbett, who wrote under such fearful physical handicap, yet evolved an inspiring record of Korean faith, excelled by none. The fifth chapter of that book reminds one of 11th of Hebrews, in its song of triumph. Mrs. Erickson, of Japan, has just written a very delightful study of that country.

Not only have our foreign missionaries contributed liberally, but at home we sit under the spell of many graceful writers. Mrs. Alethea T. Cobb's versatility shines on various subjects; Mrs. Belle McCallum Gibbons thrills us with stories

of Indian Missions; Miss Eleanora Berry and Miss Nancy White, wield facile pens; Miss Elizabeth Shields and Miss Carrie L. Campbell, Miss Sarah Lee Vinson, Miss Anne H. Rankin, Miss Mildred Welch, Miss Anna Binford, Miss Julia Lake Skinner, Miss Eva M. Cavers, and Miss Mary Wiley, have all made us their debtors through their gifted pens.

So we find that missionary effort and literary activity have reacted one upon another, educating and expending the intellect, enriching and deepening spirituality until we seem to have merited such a tribute as this from "Men and Missions," page 253.

"We will remember in wholesome humility, that what we are now discovering concerning the big world's call, mothers and wives and sisters knew long ago. With all their organization the laymen yet lag behind the women in missionary knowledge, gifts and devotion."

To this we reply in no exultant mood, but earnestly we beckon you onward, our fellow workers, in the upward climb; we both have a long reach ahead of us before our eyes behold the millennial dawn, but upon us the Kingdom waits and must wait until the missionary spirit becomes universal.

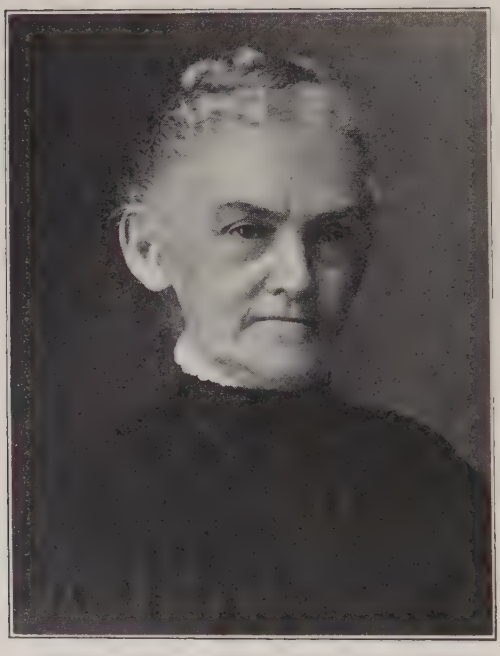
And in this day so full of liberal teachings, let us clasp closer to our breasts the Book that crowns all literature, the Supernatural Gospel which, alone, can accomplish the supernatural task.

The church for nearly a century had no missionary literature. Outside of Acts of Apostles it still had none even three centuries after the printing press. "Some who are yet living" (said A. T. Pierson, in 1893) "remember when the Evangelical Magazine promised a page of Missionary intelligence *as soon as enough matter could be found to fill it.*"

Today our hymn books abound in Mission hymns, magazines and reviews throng our mails and secular, as well as religious, newspapers devote columns to the subject. We have chairs in colleges and seminaries; missionary training schools—

see our own in Richmond, Va.—and lectureships in which women are both teachers and pupils. The busiest officer, next to the President, in a local auxiliary, is the wide awake Secretary of Literature. And the monthly meeting is without excuse that fails to offer us fresh material free of charge.

ALABAMA



Mrs. Sarah Pratt Lapsley, an ardent mission worker and the Mother of a great Missionary.

ALABAMA

BEGINNINGS OF MISSIONS IN THE MOBILE DISTRICT.

More than two centuries ago, the Jesuit Fathers set up the cross in Old Mobile, and extended their labors throughout the French province of Louisiana. They acquired and maintained undisputed sway over the minds and hearts of the colonists, until 1819, when Mobile District, as it was called, passed under the Stars and Stripes.

The first Protestant preacher in Mobile, was one Rev. John Warren, who, with his wife, a sister of the sainted Harriet Newell, was sent out by a Young Men's Missionary Society of New York City, about 1820. The story of his Herculean labors and their countless sacrifices for the first church of Mobile, belongs to the romance of Missions. On one occasion, when returning from New York, whither he had gone, on horseback, for more money and material for the building, he found his wife sleeping in the little cemetery and scores of his parishioners either ill or dead from the terrible scourge of Yellow Fever. But he never faltered until his work was successfully completed. Twelve years later, Government Street Church goes on record as having contributed, for the current year, $2,000.00 for Foreign Missions, $800.00 for Home Missions, $925.00 to Education and $900.00 for the work of the American Society. So quickly does a church, born of missions, become a supporter of missions and become a contributor to the benevolences of which, so lately, it had been a sharer.

SOME ANTE-BELLUM NAMES.

In tracing the beginnings of woman's work for missions in South Alabama, one finds, on the roll of charter members of Government Street Church, Mobile the name of one Mrs.

Catherine Van Renssalear Schuyler Hale. She was said to have been a cousin of the famous Alexander Hamilton, and to have been reared in his household. She was a highly educated woman, of strong intellect and deep piety. For sixty years she wrought her influence into the fabric of Mobile society, as head of a young ladies' select school, Bible class teacher, organizer of an industrial school among the poor which was the germ of South Franklin Street church, as the ministering angel among the needy of both races, and as the president of, perhaps, the first adult Foreign Missionary Society in Mobile. Tradition says that it was organized in the sixties and included some of the most notable names in the history of Presbyterianism in South Alabama.

JUVENILE SOCIETY OF THE '40'S.

In the ladies' parlors of Government Street Church, there is a framed list of the members of the Juvenile Foreign Missionary Society, of 1848. The name of the president of this early band of boys and girls is not known; but the name of the lad who so carefuly inscribed the names in neat columns, adding flourishes and scrolls when occasion demanded, was one Gustavus Horton, eldest son of Judge Gustavus Horton, of Puritan blood, whose chief aim was to advance the Kingdom of the Lord Jesus Christ. Names of other children of his adorn the list: Carrie, Eliza, Harriet, Frank and Mary. We pause for a moment over the name of Mary, for it was she who was destined to grow into beautiful womanhood and to give years of fragrant service to her own City, before she became the wife of Dr. John Leighton Stuart of Hangchow, China, and entered upon her long and fruitful career as an educational and evangelistic missionary and as the mother of sons who are making history in the Far East. Only yesterday, we were reading the story of the celebration of her eightieth birthday in the home of her son Leighton, who is now the President of Peking University. The honors bestowed upon

her by heathen and Christian gave one some idea of what is meant by the Hundredfold in this life.

Truly, the unknown leader of the Juvenile Missionary Society of 1848 builded better than she knew.

COLORED EVANGELIZATION.

Prior to the War, as in other parts of the South, God's people were concerned in the conversion of the slaves. There were Sunday afternoon schools for the "creoles" and mulattoes and there were a goodly number of dusky worshipers in the slave galleries at the regular hours of morning service.

HOME MISSIONS.

The needs of the coast country were so great, that the activities of consecrated lives were often absorbed in caring for the sufferers during the ravages of Yellow Fever epedemics, and supporting or engaging in colportage or Bible distribution through the sparsely settled plantation country to the north of the coast.

A NEW EPOCH.

Then came the Civil War, sweeping the country with its breath of fire and leaving an aftermath of poverty and distress, but with it a deepened sense of religious responsibility. Then our Southern Presbyterian Church flung its banner to the breeze and called for recruits for the great world war against idolatry. Dr. J. L. Stuart, of Kentucky, was one of the first to respond and went to China in the late sixties and returned in 1874 for a year of recuperation. When he again set sail for his adopted country, he took with him the beautiful Mary Horton of Mobile.

This also marked a new epoch in the growth of missionary interest, in Mobile. Two Mary Stuart Societies were organized —one in the South Franklin Street Church, of which Mrs. Stuart was a member, and one in the Jackson Street Church, where her father was a ruling elder. Of the first named society,

Mrs. Thomas McBryde, sister of Mrs. Stuart, and Mrs. M. J. Thompson wife of the Pastor, were the inspiration and leaders, and their influence lives after them, Mrs. McBryde is still letting her light shine in Dalton, Georgia, but Mrs. Thompson was called to her reward many years ago, but not until she saw Miss Fannie Robbins go from their number, to minister in the mountains of Kentucky, and they had had the privilege of paying the traveling expenses of two of our African Missionaries, Maria Fearing and Lillian Thomas, back to their beloved work at Luebo. This was done by means of a $2,000.00 bequest left the society by a friend of the Pastor's wife, Mrs. Robert Edmunds of Lebanon, in memory of her son, Ray.

RETURNING SHIPS

The Anna Safford Missionary Society, for boys and girls, was organized in South Franklin Street Church, in 1885, as the result of a visit from Miss Anna C. Safford, of Soochow, China, to her sister, Mrs. Thompson. This society deserves special mention, as it numbered among its members Leighton and David Stuart, who had been left in the home land for educational purposes, on the return of their parents to China, in 1886; Urban Mooney, who is now the Pastor of the Napoleon Ave. Church in New Orleans; Albert French who consecrated his life to Africa, but who was called to higher service before completing his college course; Earl Curtis, who, as a minister of the Gospel, is doing a great work for boys in Oklahoma; David Burr Gregory, who is the Pastor of the First Church of Durant, Oklahoma; Miss Ophelia Heiter, who is an all-time religious worker in Government Street Church, Mobile; and Miss Florence Dolphy, a Pastor's assistant in Wheeling, W. Va., besides others who are unofficial workers in the Kingdom.

A NEW NOTE.

The threads of influence, in our woman's organized work for missions is most interesting. Miss Safford was a close

friend of Mrs. Josiah Sibley of Augusta, Georgia. Together, they had dreamed of arousing the unused forces of our women, for mission service and had seen in a vision, what we see in fact; so in public and private discourses, the women began to hear the word, ORGANIZATION reiterated, for the first time, and so here, and wherever she went, seed were planted that were destined to yield a bountiful harvest when the sowers should have passed on.

Mrs. Stuart's furlough followed that of Miss Safford, and the year spent in her father's home was rich in blessing to all who came under the influence of her radiant personality.

MOBILE HOME AND FOREIGN MISSION UNION. 1895.

Early in the nineties, rumors began reaching us of Unions in Virginia, and then letters, followed by other letters, from our more progressive sisters in North Alabama, urging the women of Mobile Presbytery to correlate their societies into a Union as they were doing. But Mobilians are a conservative folk, and do not hastily run after new schemes; therefore, it was not until January 1895 that the Woman's Home and Foreign Missionary Union was fairly launched in Government Street Church, Mobile. Its officers were as follows:

President, Mrs. Thomas McMillan; Recording Secretary, Mrs. William Tucker; Treasurer, Mrs. Robert W. Horn.

A CLOSE CORPORATION.

The initial step was taken, but it was still, as some one wrote, "a close corporation." To be sure, the invitations were written, nay reiterated, to our sisters in the outside churches to come in to the "feast" but the churches in the Presbytery were small and widely scattered, conservatism was strong and there was no one to go out and compel them to come in. It was the early problem of the Missionary Visitor.

ENTER MISS DALY.

Not until Miss Alice Daly, of the North Alabama Union, invaded the Mobile Union, did the smaller churches begin to realize the duty of co-operation. This visitation was followed later by Mrs. E. L. Russell, who further strengthened the ties of union between the city and country churches and gave the women a vision of higher service for the Kingdom.

HOW NORTH ALABAMA CAME INTO LEADERSHIP. 1894.

In seeking for the beginnings of a deepened love for missions, in North Alabama, one follows a winding trail of influences that ultimately lead one to a lonely grave, under a hill, on the Congo River, where the body of Samuel Lapsley, of the Southern Presbyterian Church awaits the resurrection.

GAIN THROUGH LOSS.

The little mother in Anniston meekly bowed her head when the stroke came, then lifted it again as a vision of service filled her heart. Those who tell the story, say that it began first in a revivified missionary society and in the consecration of lives that had been given to aims less worthy. Then came the plan of gathering the local societies of North Alabama into a union, the organization of new societies and the introducing of mission study.

MEMORABLE NAMES.

Many noble women were concerned in this pioneer work of organization, but those that occur to the historian as being among the leaders, who should have a lasting memorial are: the first honorary life-president of the Synodical, Mrs. James Lapsley, Mrs. John B. Knox of Anniston, Mrs. Flinn, Mrs. Waddell, Mrs. Handley, Mrs. James Bruce, and others of Birmingham. Because of their zeal and consecration, because of the peculiar gifts possessed by some of their number, and also because of the geographical location of the towns in the

North Alabama Presbytery, permitting their visitation with a minimum expenditure of time and money, their union grew into a large and well-managed organization in a comparatively short time, and they were stretching out helping hands to others. Mrs. Bruce was the secretary and treasurer in those early days and the writer will never forget the sight of her books; they were a model of clearness and precision and became the ideal for the inexperienced to follow after, even as Mrs. Bruce was destined to become the leader of the women of Alabama in woman's organized work. Miss Alice Daly, then a young woman with leisure, strength and ability, was early called into service as the visitor for the Presbytery and it was largely through her indefatigable efforts that the outlying churches were brought into close co-operation with those in the larger towns.

MRS. SARAH PRATT LAPSLEY.

It is well for us to pause here for a moment to dwell upon the character, personality and influence of one whose memory is sacred and precious, not only to North Alabama Presbyterial and Alabama Synodical, but throughout the Southern Presbyterian Church and wherever the story of Missions is told. As the mother of Samuel Norvell Lapsley, her name, along with his service in Africa, will be embalmed in the Church for ages to come.

The life of Mrs. Sarah Pratt Lapsley was long and eventful, covering a period of over four score years, with a full and varied experience, embracing all of the purest joys of a happy Christian home, bearing rich fruit in the lives of her children, and grand-children. She was the wife of Judge James W. Lapsley of Selma, Alabama, and the mother of twelve children, nine of whom grew to maturity. Three sons were ministers of the Gospel; Dr. Robert Lapsley is Editor of the Earnest Worker; Rev. James Lapsley is in the Home Mission Field; Samuel Norvell Lapsley was the founder of

our African Mission and laid down his life with the spirit of a true martyr at Matadi in the Belgian Congo, March 26th, 1892.

Two of her daughters, Mrs. Robert Liston, and Mrs. Wade Smith, are the wives of ministers. One grandson is a promising young minister in North Carolina, three are preparing for the ministry, two have offered their lives for foreign service. One granddaughter is in the Home Mission Field, another granddaughter will go as a foreign missionary. Truly, the promise "to your children's children" has been fulfilled in her victorious life. Back of all this lies a mother's influence, and a consecration of purpose and ideals akin to the faith of Monica and the women of the Bible.

Mrs. Lapsley's work for Missions was the sweet incense of a heart poured out at her Savior's feet. She could have no peace nor rest save in her zeal, self-sacrifice and prayers for the spread of the Gospel. Naturally timid and shrinking, it was not easy for her to take the initiative in any work of a public nature, but through faith and Christian courage and the vision of what women could do, banded together with the one aim—"Attempt great things for God; expect great things of God," she undertook a great task.

THE FIRST MISSIONARY SENT BY THE SOUTHERN PRESBYTERIAN CHURCH.

From the Executive Committee's Report of 1863 (Alexander's Digest) is the record that "The missionaries in the Choctaw Country came to the conclusion during that Summer that it would be very disastrous to suspend their schools even for a limited time. There were a number of white women in the country, most of them wives or daughters of missionaries, and educated Choctaw women, whose services were found available as teachers." A call was issued for more teachers, and the Committee reported "One of these schools is now taught by Miss Augusta Bradford, a member of the Presbyterian Church in Talladega, Alabama, who responded to the call for teachers.

She is the *first missionary laborer* who has left her home to engage in missionary work among the heathen under the direction of the Committee and this fact is recorded here to the honor of the Church of which she is a member."

THE BEGINNINGS IN TUSCALOOSA PRESBYTERY.

1896.

Before the war, the churches of Tuscaloosa, Greensboro, Eutaw, Friendship, Valley Creek, Selma and others, some of which were at that time in the Presbytery of South Alabama, had organized woman's societies, yet, so far as we can get the facts, the objects worked for were ministerial education, church erection, and "Aid Societies."

The hearts of Godly women were as devoted then as now, but they gave as members of the church body, not as societies; and the mere thought of being called upon to speak before a mixed assembly filled them with horror.

RECONSTRUCTION.

As the war-cloud slowly dissolved, loyal Presbyterians began to think, first of all, of pulpit supply and readjustment along other lines. Sunday-schools were reorganized and Ladies' Aids that had been Soldiers' Aids during the War, now returned to their first loves and devoted themselves to repairing and adorning the houses of worship that had suffered from neglect or the devastation of armies.

THE WHITE MAN'S BURDEN.

The first General Assembly, meeting in Augusta, in 1861, declared for extension in Foreign Missions, yet laid upon the conscience of the Church, the cause of Africa and the Southern Negro and if the sense of this responsibility could have been more deeply felt, if class prejudice had been less, if Northern influence, bringing, as it did, revulsion of feeling in many cases, on the part of the negro for his quondam owner, had been more positively met and overcome, we would have

done a nobler part and a greater good would have resulted to the negro.

STILLMAN INSTITUTE.

True, an effort was made, in accord with the Assembly's plans, in the Tuscaloosa Church, of which Dr. C. A. Stillman was pastor. His name was given to the institute, organized by him for the training of colored ministers, and he was also instrumental in reorganization of the Woman's Society into a Foreign Missionary Society.

STREAMS OF INFLUENCE.

How shall we count results when we say that Dr. Stillman was largely concerned in the going to Africa of Samuel Lapsley, our first martyr? Down that same stream of influence came, ultimately, our first organized effort. Through the labors of Miss Annie Stillman, Tuscaloosa was duly organized in the month of October, 1896, preceded by a sermon from Dr. Russell Cecil.

Mrs. James H. Somerville of Aliceville was made President and Miss Addie McLemore of Eutaw, Secretary and Treasurer. Then followed the struggle for existence, and largely to Mrs. Somerville is due the survival of the new venture. For eight or nine years she gave freely of her time, energy and means to the new organization, meeting with very little co-operation, either from the ministers or the women who should have been upholding her hands. She often said, but for the faith and encouragement of her Pastor, Rev. Mr. Dean of Aliceville, she would have given up in despair. All honor to her and to Mrs. John McKinnon of Selma, who was her Secretary most of the time.

Selma, Greensboro, Aliceville, York, Marion and Tuscaloosa—each in turn opened their hospitable doors to the infant Union; but women were unused to traveling from place to place to attend missionary meetings; domestic duties bound them, sometimes a lack of money prevented and the attendance

of out-of-town delegates was pitably small, in comparison with the bountiful preparation that awaited them. Sometimes a line of carriages and a group of eager boys would be rewarded by arrival of *one delegate*. And if it was so difficult to stimulate attendance, it was well-nigh impossible to get adequate reports of the work actually being done, so that tabulation was out of the question. These conditions prevailed in all of the early Alabama Presbyterials, to a greater or less degree, and doubtless throughout the South; but here or there were trained and gifted leaders who were destined to leave their permanent impress on the plastic form of our new work.

GREAT NAMES.

During these days of pioneering, it is good to remember a few names which stood for faith, courage, perseverance and clear vision—Mrs. J. H. Somerville of Aliceville, Mrs. V. H. Rodes and Miss Annie Stillman of Tuscaloosa, Mrs. John McKinnon and Mrs. C. W. Hooper of Selma, who was a tower of strength even from her invalid chair, Mrs. J. G. Snedecor of Tuscaloosa, calm, clear-brained and true, a wise counselor in every perplexing circumstance, and Mrs. J. H. West of Uniontown, whose unfailing devotion to the King's business and patient attention to detail, wrought marvels in untangling the threads that were to be woven into our new fabric. These last two have each presided over the Presbyterial, as it came to be called, with wonderful success, and at the present writing, Mrs. Snedecor is calmly steering the Synodical with the quiet grace that marks her every action, as well as serving efficiently as Dean of the new School for colored girls established in 1921 in connection with Stillman Institute.

MISSIONARIES.

An interesting story, for the facts of which we are indebted to Mrs. Snedecor, comes to us from Ante-Bellum days. It happened while Dr. Stillman was Pastor at Eutaw. A certain

negro named Ellis, learned to read from his young master as they rode back and forth to school, on horseback, and later when working as a blacksmith, he would ask help from the men who came into the shop to have their horses shod. In many ways he showed such remarkable traits and so impressed men with his Christian character, that the session of the church at Eutaw recommended that the Presbytery of Tuscalosa purchase the slave, his wife and children, and send them as missionaries to Liberia. This was done and the man was given a training in Theology, in which he is said, by Dr. Stillman, to have stood a fine examination. The Presbytery heard from him quite often at first, but finally, perhaps during the War, they lost sight of him. How one would love to know how much was really accomplished by this first lone missionary who carried the light back to his own people. Was the light swallowed up by the dense blackness of heathenism, or does it still burn on?

Since then, and under happier auspices, seven colored men and women have gone to Africa from Stillman Institute, not including Lucius DeYampert of Selma. Phillips Verner and wife, nee Miss Hattie Bradshaw, of Tuscaloosa, were among the first white Missionaries to go to Africa, following Samuel Lapsley who had been reared at Selma but was living in Anniston when he and Sheppard went as pioneers to the Congo. Greensboro has the honor of having given to China one of our saintliest missionaries—Miss Emma Boardman of Hangchow, of whom one of her co-workers once said: "She literally pours out her life for the Chinese."

FIFTEEN YEARS OF HISTORY IN EAST ALABAMA. 1897.

The call for a federation of the women's societies of the Presbytery of East Alabama, came not from a leading woman, but from Dr. Neal L. Anderson the pastor of the Central Presbyterian Church, and he was acting in response to a re-

commendation from Presbytery, which had appointed him chairman of the committee on Foreign Missions.

In response to this call, the societies of the First and Central Churches of Montgomery, the churches of Auburn and Tuskegee, sent delegates, and South Franklin Street Church of Mobile asked to be enrolled by letter. This last enrollment calls for an explanation, as the Woman's Home and Foreign Missionary Union had been organized in Mobile in 1895. It had been intended, originally, as a City Union, therefore, when the call came from the Presbytery, which at that time included Mobile, as well as what is now East Alabama, the women of South Franklin Street Church stretched out their hands, by letter, and became a part of the first Woman's Foreign Missionary Union of the Presbytery of East Alabama, on Monday, May 29th, 1897.

The early history of the Union in East Alabama was a story of struggles, vain appeals to societies outside the Union, rebuffs from some of the prominent churches, unanswered letters, and hard, unappreciated labors. During these first years, the names of Mrs. Ray Rushton, President, and Mrs. J. G. Cowan, Secretary, shine out in letters of gold, for it was they who toiled with hope when others despaired and later had the joy of seeing the Union grow from four timid societies to a strong organization representing twenty-two churches.

SYNODICAL ORGANIZATION. 1908.

The call for Synodical Organization came from Birmingham, and one recalls with pleasure that bright October day in 1907 when a little group of five women gathered around a table in the basement of the First Presbyterian Church and discussed the matter of organization of the Synodical Union of Alabama.

There was Mrs. Knox of Anniston, the chief originator and inspiration of the movement; Mrs. Bruce of Birmingham, for many years an officer in the Presbyterial Union of North Ala-

bama and whose clear brain, combined with the faculty for good-comradeship, made her an indispensable factor; Mrs. McKinnon of Selma, true and tried; Mrs. Snedecor of Tuscaloosa, calm, serene and prepared, she without whom the women of our church would not willingly come into conference; and lastly, the historian, representing the Mobile Presbyterial Union and who sat as an humble listener and learner.

Perhaps our minds did not fully grasp the meaning and trend of the new step that we were taking, but there was genuine enthusiasm and an earnest desire to be led by the Master into more efficient service in the great causes of our church.

In response to an invitation from Mrs. J. Calvin Stewart, President of the Synodical Union of Virginia, Mrs. Bruce was appointed to visit that organization and confer with the leaders before taking more definite steps in Alabama. Meanwhile, Mrs. Knox was made chairman of an organization committee, Mrs. Bruce, Treasurer, and Mrs. Cobbs, Secretary, and it was agreed to meet in the Government Street Church, Mobile, on Thursday, February 28th, 1908, for the purpose of forming a Synodical should it be the desire of those present to do so.

We like to remember that Dr. Archibald Carr, Pastor of the Church, was with us in our beginnings, and that his prayers and counsel helped to guide us along this untried path.

The officers of the infant organization were as follows:

Mrs. James Lapsley, of Anniston and Mrs. Charles Hooper of Selma, Honorary Presidents; Mrs. John B. Knox of Anniston, President; Mrs. D. B. Cobbs of Mobile, Recording Secretary and Treasurer.

The Union adopted substantially as its own, the Constitution and By-laws of the Union of Virginia, which was the mother organization of the South. The Synodical did much to broaden the vision and strengthen the purpose of the women of the Presbyterials. To date, 1922, we have had but four presidents: Mrs. Knox, Mrs. Fritter of Dothan, Mrs. Bruce and

Mrs. Snedecor, who still is giving her efficient service for the work.

Mrs Knox was our first and beloved leader until 1911 when ill health forced her to resign. Later she was made Honorary Life President. Mrs. W. E. Fritter of Dothan was the second president; she likewise served for two years and resigned for health reasons; then came Mrs. James Bruce with her clear judgment, rich experience, deep knowledge of the church's needs and her rare tact in dealing with others. How joyously she addressed herself to the work and how indefatigable was her service! Once, indeed, she was laid low by a terrible stroke of Providence that took her first-born son without a moment's warning. Like a noble tree bowed by the storm, her lips touched the dust, and then she rose again and with a calm face took up her work because it was the King's work. For four years she labored to make Alabama one of the strong Synodicals of the South. As Chairman of the Woman's Advisory Committee, she was able to speak from the very heart of the work and her words were the tools that shaped our plans. We love to remember these things now—her patience with those who could not understand—her profound ability, yes, and her whimsical humor that lightened the day's work—the altogether of her that made her the delightful companion as well as the wise leader. Her departure from this life while her sun was still high in its zenith, is so recent that we cannot think of her as dead; she is not dead, but only transferred to a higher field of service. Friends say that when her spirit was slipping away she smiled back, one of her radiant smiles; perhaps she knew then.

THE GULF STATES PRESBYTERIAN.

The women of Alabama deeply appreciate the generosity of Dr. H. G. Kegley, in giving large space in the *Gulf States Presbyterian* for the discussion of plans for organizing the women of our church. This was the more appreciated be-

cause of the cautious attitude or complete silence of the the other organs of our church until the Auxiliary was authorized and endorsed by the General Assembly. Mrs. John B. Knox, and later, Mrs. D. B. Cobbs, were editors of the Woman's Department during those days of warm discussion and sharp difference of opinion as to woman's place in the church.

ALABAMA WOMEN LOYAL FROM THE FIRST.

Alabama women were among the first to go on record as endorsing the "Missouri Plan" and they have never faltered in their loyalty, though, it must be confessed, in individual cases, they little realized how radical was to be the change in their methods of work, and conservatism died hard in the "Old First Churches."

THE BIRTH OF THE WOMAN'S AUXILIARY.

While the women of our church are celebrating the tenth birthday of the Auxiliary, with candles and gifts and wondrous cakes, the writer is recalling the day when the infant organization was born, among the rills and trees of Montreat.

The event was preceded by a memorable prayer-meeting at the cottage of Mrs. C. E. Graham. The air was chill and misty, so that the blazing fire was a cheerful sight and gave an air of home-likeness. More than twenty-five women, representing the different states, were present. Mrs. Fritter, of Dothan, Alabama, the President of our Synodical, was there to pledge Alabama's loyalty. Mrs. E. L. Russell was there, unofficially, but with an important place on the program. Mrs. D. B. Cobbs, of Mobile, then President of the Mobile Presbyterial, was representing the *Gulf States Presbyterian.*

Mrs. McCaulie, that mother of missionaries, led the devotions and practically every woman present voiced a petition for light and guidance in the great work that lay before us.

We are glad that Alabama stood with our Superintendent in the beginning and that its loyalty has never failed.

APPALACHIA

Mrs. T. H. McCallie, Chattanooga, Tenn. Endeared to her fellow-workers as "Mother" McCallie.

APPALACHIA

In 1915 according to an act of General Assembly, the Mountain Synod of Appalachia was carved out of the connecting mountain sections of Virginia, West Virginia, Kentucky, Tennessee, North and South Carolina and Georgia, and thus presented to the church its Mountain Mission Problem in a compact form and under unified control.

The pioneer history of this Synod belongs to the several states which gave up many of their long established churches in order that this experiment in Home Mission efficiency might be tried out. So that while the Synod of Appalachia is very young, its Presbyteries are rich in experience.

HOLSTON PRESBYTERY.

The territory occupied by Holston Presbytery is the earliest settled portion of the State of Tennessee, and the organization of some of its churches antedates the history of the State by many years.

One of the oldest, perhaps the very oldest of these churches is New Providence, at Stony Point, Hawkins County, Tennessee, dating back to 1780. Of course, in those early days there was no opportunity for any organization of women. The pioneer woman's life was so full of the necessary toil incident to the primitive modes of living in this battle with the wilderness that the careful rearing and training of her children was a tremendous contribution to the religious and social life of our nation; but we know that the women were ready for every good work by the character of the descendants they left. As the years passed the members of this church prospered—were well-to-do farmers, many of them slaveowners—and as one very old lady quaintly expressed it, "The darkeys couldn't take a dose of medicine by themselves, and the women were so busy in the

large households thus maintained that they had little time for anything outside of home." With these dependent ones to look after physically and spiritually their responsibility was great, and they had a Home Mission ready to their hands. The women of this church conducted Sunday Schools for the colored people, many of whom became members of the church, where a space was always allotted for their use, and they had the privilege of all the ordinances of the church. The women also taught faithfully in the Sunday School. In the past fifty years the church building and manse have been twice destroyed by fire, and in the labors and sacrifices of rebuilding, the women have faithfully borne their part.

Jonesboro is the oldest town in Tennessee and was the first Capital. Here in 1790 the Presbyterian Church was organized. As far back as 1816 we find them holding regularly a "Woman's Prayer-meeting." This custom was suggested and introduced by Dr. Charles Coffin, a distinguished preacher of that day. Of this prayer-meeting the Rev. Rufus P. Wells, Pastor about 1845, wrote this beautiful tribute: "While the Wednesday evening prayer-meeting has often been interrupted, sometimes having no praying member present, often only one, the woman's meeting has been kept up with little if any interruption, from that day until the present. After the lapse of nearly thirty-five years, it stands as an enduring monument to the piety which has adorned the hearts and lives of our sisters and mothers in Israel. That prayer-meeting, I have reason to believe, has proved the salvation of our congregation, and the prayers there offered and not yet answered are a rich treasure to be enjoyed by those who shall come after us."

In 1826 we find this record: "The church is much interested in missions, especially the women, who are providing clothing and many articles of convenience for the missionaries among the heathen. The Sunday School was organized in that year, and many women were faithful teachers. When the present church building was erected in 1847, the women made

generous contributions toward it, and themselves bought the bell at a cost of $384.00. In 1860, a Juvenile Missionary Society was organized.

In 1869 a church was organized at Johnson City (then Johnson's Depot), with a little handful of members. Only a few years had passed since the fearful ravages of the Civil War had swept over the South, and this section was to a peculiar extent the theatre of some of its direst tragedies. Poverty, disorganization and the need of rehabilitation stared at one from every hand, as this little band faced the necessity of a house of worship. Their case seemed well nigh hopeless, but a leader was all that was needed, and that one filled with energy, faith and deep consecration appeared in the person of a woman—Mrs. Loretta Lyle Smith, to whose efforts belong the credit of the first church building in Johnson City.

She came of a race of church builders in the early history of Virginia; so armed with a subscription paper, drawn up by Col. Robert Love, an able lawyer of his day, mounted on her faithful horse, day after day she carried this paper from house to house until her work was done. Besides this labor of love she gave $500.00, the largest amount given by any member, and later as more funds were needed she added $300.00 to her first gift. She was not the wealthiest member in dollars and cents, but was rich in the Christian graces. She secured from her father, brothers and immediate relatives, $500.00 more, so that nearly two-thirds of the amount on hand at the beginning was given by her family, "the Lyles." Before she realized the fruition of her labors God, in His inscrutable wisdom, called her home to the Church triumphant, and the infant church felt the blow most keenly. But they had caught the inspiration of her life, and with renewed energy carried on the work. The church thrived and grew, and as the little hamlet of Johnson's Depot became the bustling town of Johnson City, it held its place of importance in the community life.

In later years when it became necessary to build a larger

and more convenient place of worship, the women with such an example to follow, found it easy to make rich gifts both for the church and manse and also for the organ.

KNOXVILLE PRESBYTERY.

A woman's grave at old Lebanon church, in Knoxville Presbytery stands as a memorial for all that pioneer Christian women bequeathed to Tennessee.

Precious as this legacy is to Presbyterianism, all who call Jesus Christ Lord, can stand at that lonely grave in awed gratitude, for it marks the sacrifice that brought the first gospel message to this frontier—when the frontier was a wedge driven into Indian territory.

The grave is Mrs. Carrick's, the wife of the Rev. Samuel Carrick. In 1791, Reverend Carrick appeared with dramatic unexpectedness among the backwoodsmen, a young man of dignity, breeding, and gifts, who could have been a brilliant minister in noted pulpits of his time. But he chose to lose his life—of ease and prominence—and to find it for Christ's sake, in a ministry to pioneers, who in fighting Indians and wild beasts, and the earth itself for food, were expanding America, but forgetting God.

Into this life savage in its roughness and dangers, for Indians were constantly murdering the settlers, came Mrs. Carrick. She must have been gently bred, like her husband, for he belonged to a cultivated Virginia community, where men married their social equals. All accounts lead us to believe there were few, if any women of her kind, when she came into this rough section. Her coming shows the soul stuff she was made of. She made a home for her husband when Indian peril and pioneer hardships were both at the peak. This is all we know of her—in life. It is her death that cuts her out, an unforgettable figure.

An Indian attack threatened Fort White at Knoxville, and the men and all the boys who could bear arms, on the entire

frontier, were rushed by military order to defend the fort. Reverend Carrick went with the troops, leaving his wife and children at home, near Boyd's Ferry, two miles above Lebanon Church. On the day of the expected attack on Knoxville, Mrs. Carrick died, in her husband's absence. In the rude community he was doctor as well as minister, and his absence meant she died without any medical help, as well as without his presence and faith.

Her body was brought down the river in a canoe, to Lebanon church grave-yard, and buried there, at midnight, by women alone. They used a smothered light, for fear of an attack from Indians, who were supposed to be near. That canoe, slipping down the black stream, carrying the dead, and those living, lonely women, grip the heart more profoundly than the story of any poetic barge. In a mournful picture, it fixes for us and for those who come after us, the pathetic courage of the pioneer Christian woman, who quietly took the chance of dying alone, as Mrs. Carrick did, in helping her husband to establish a church, or who openly dared death, as those women who buried with their own hands their pastor's wife.

Sickness and death under such conditions, and Indian attacks upon families in this Presbytery, bring home to us the heroism that was demanded of the women who made homes on the frontier, and who in making homes founded the church. This is strikingly proved in the later settlements of the West, when men pushed out without women. This settlement without homes, was without churches, without Sunday, and its godless imprint, after decades of Home Mission work, still lingers. The Christian pioneer woman in Tennessee in setting up a home did as much for the church as the modern woman could possibly do with her organized work.

Lebanon church was organized in 1791 by the Reverend Carrick, and is the historic mother church of Knoxville Presbytery.

In the First Church of Knoxville which dates back to 1796, the women were sufficiently banded together in the early days to give a Communion Service to the church. Then again when Mrs. Samuel A. Ray, a member of old Lebanon Church four miles distant, was about to start out with her husband for Persia as a missionary, the women prepared generous gifts for Mrs. Ray, to assure her comfort in Persia. This was not official equipment, but the spontaneous gifts of love from women to another woman going forth with the gospel to the uttermost parts of the earth.

Between 1840 and 1855 there was a custom in the families of this church, of encouraging the children to do without butter, for a sum of money, that would be their earned contribution to foreign missions. These contributions were handed in at monthly missionary meetings, held for the whole church, Sunday afternoon. It is obvious that this plan originated with the women and was carried out by them, mainly to teach sacrificial missionary giving to the child.

ABINGDON PRESBYTERY.

In the Virginia section of Appalachia Synod, is New Dublin Church, dating from about 1761. It owes its existence to a woman's devotion to her faith. Joseph Cloyd, one of the pioneers in that section, wished to marry Mary Gordon, of Rockbridge County, Virginia, but she refused to go to that then "backwoods" country unless her lover promised that as soon as he was settled he would build for her a Presbyterian Church. This promise he fulfilled, and a house of worship being erected, a church was organized, known as the New Dublin Church. The present building is the third erected on that site.

When, in 1869, a Foreign and Home Missionary Society was organized at the Presbyterian Manse, near Newberne, it was but natural to find among the charter members a descendant of this "true blue" Presbyterian woman.

This society held quarterly all-day meetings at the manse,

carrying their dinner with them. The children, too, were members, contributing regularly, and three of those children are active members of the society of today. They had very little missionary literature in those early days, especially for children, but began to take the "Child's Missionary Magazine," as soon as it was published, and found it most helpful.

One woman, always very active in church work, at her death left a legacy, the interest on which is to be used to keep up the church property and pretty little cemetery near by.

ASHEVILLE PRESBYTERY.

A church was built in Hendersonville, North Carolina, about 1860, and for many years during the Civil War and after it had a hard struggle for existence. There were few men in the church, and women were forced to undertake every responsibility if its life was to be maintained. At one time, one of the mothers, Mrs. Valentine Ripley, boarded the minister, when they had one, was superintendent of the Sunday-school, taught a class, played the melodeon, raised the hymns, had the church cleaned and the fires made.

Later, for reason of lack of men, the church appointed three women to serve in the office of deacon. These were Mrs. Annie Anderson, Mrs. C. C. Jordon, and Mrs. Lila Ripley Barnwell, who held their appointment until they found a suitable opportunity to resign in favor of men.

Today they have a beautiful building and a flourishing organization, in keeping with the growth and prosperity of Hendersonville, which is one of the attractive centres for tourists both in winter and summer, "in the land of the skies."

1870-1912.

Between the years of 1870 and 1912, nearly every church has something to tell of the devotion and achievement of women organized in Missionary and Ladies' Aid Societies. It is interesting to note, however, that in most instances the first or-

ganizations of this period were Missionary and it was in the banding together of women for the study and help of missionary enterprises that they gained their first experience in the value of organization.

In the Drapers Valley Church, Virginia, a Missionary Society was organized in 1870, because of the great interest aroused when Rev. G. W. Painter went out from that church as a missionary to China. Many of the women were related to him by ties of blood, and all by the ties of friendship. This was the beginning of a very live missionary spirit in this church. A fact worthy of note is that the first suggestion of forming a Missionary Union for Abingdon Presbytery, came from this society in 1894. The idea was suggested by the pastor, Rev. George H. Gilmer, who assisted in preparing an overture to Presbytery, asking permission to form such an organization, but it was lost.

In Abingdon Church, Virginia, the first attempt at united work by the women was started by Misses Bettie White and Ellen Preston, in the year 1870. Associated with them was a small group of young women whose hearts were filled with an earnest desire for personal service. They solicited from their friends orders for sewing, and met at regular intervals from house to house, for an all day "sewing bee." The money thus realized was used in making a sidewalk in front of the church, and necessary work on the church lawn. Church work in those early days, like the workers, had to "grow up."

Very early in the '70's, Mrs. Sarah E. Meem organized a children's missionary society, which existed for a brief time; only the name of the treasurer is available—Virgie Gildersleeve. An amusing story is handed down in connection with the discharge of the duties of her office. A financial report was expected at each meeting, and as the treasurer made use of an antique dresser drawer as a receptacle for her wardrobe and treasury as well, there was always great excitement when the time came to locate the stray pennies scattered loosely through

the clothing. The nervous strain was too much for her, and she had to be relieved from the burden. A new treasurer was appointed, who kept offerings tied up in a corner of her pocket handkerchief, and counted them daily (sometimes oftener), occasionally weeping at the thought of being robbed of this great treasure. She, however, was made of "sterner stuff" than Virgie, and held on to her office, even continuing in it to this day, Miss Emma Hagy.

In 1875 a second Children's Band was organized by Miss Margaret Preston. The president was Bessie Gildersleeve, vice-president, Mary Hawes, secretary, Mamie Campbell, treasurer, Emma Hagy. It is interesting to know that the president was five years old, and the monthly dues one penny. It was composed of eight members and four honorary members, the latter being four *fathers!* They expressed their deep interest in the work of these babies by paying one dollar each per year, into the treasury. These little ones began their work with one spool of thread and one ball of knitting cotton. The thread was converted into one yard of crochet trimming, the ball of cotton into a table mat. The sale of these articles formed a nucleus for further efforts. After ten years of labor there stood to their credit about $320.00, which was used for two objects which stand today as memorials to the earnestness of these children; $60.00 was used to enlarge the kitchen of the manse, and $260.00 bought the solid brass pulpit which adorns the church today.

In 1886 these girls had grown up sufficiently to be organized into the Young Ladies' Missionary Society. Still keeping their treasurer, Miss Emma Hagy, they contributed regularly to the support of the Abingdon Church Missionary, Mrs. James Woods of China.

During these years the women of Abingdon Church maintained their own special interests through a Ladies' Aid Society, and also a Missionary Society, and for a number of years were able to support a Missionary of their own, Mrs. Cowan of

Brazil. When they were caught in the grip of "increased cost," they were compelled to abandon this endeavor and direct their funds to helping with the support of their church Missionary. Their efforts are all united today in the Abingdon Woman's Auxiliary.

Two of the Tennessee churches tell of interesting memorials for leaders in missionary effort. In the Jonesboro church, Miss Sue Deaderick had been an inspiring leader for many years. On her death, her sister, Mrs. Robert B. Glenn, gave as a memorial to her, a missionary boat, bearing the name of "The Susan Deaderick," which sails on a river near Hangchow, China, and has carried the name of Jesus to thousands.

In the Rogersville church three memorials were established, "The Helen Pierce Cot" in the Tsing-Kiang-Pu Hospital, "The Margaret Armstrong" scholarship in the Kashing High School, China, and the "Margaret Virginia Powel Scholarship," in Lavras, Brazil. The Rogersville church, which is one of the old pioneer churches of that section, has passed through stormy times. There have been divisions in their midst, owing first to "Old School" and "New School" controversies, and then to Union and Confederate sentiments; but the breaches were finally all healed, and their differences overcome by missionary zeal. This spirit has been carefully fostered among the young people also.

The First Church of Knoxville has a proud history of missionary service, their organization dating back to 1870. They were one of the first churches to adopt the Auxiliary Circle Plan, and have developed it to such a point of efficiency and breadth of service as to be one of the models for others to study.

MRS. T. H. McCALLIE

The First Church of Chattanooga and the Knoxville Presbyterial, honor the name and memory of Mrs. T. H. McCallie, or "Mother McCallie," as she is affectionately called. She

was born in Athens, Tenn., in 1841, Ellen Douglas Jarnagin, the daughter of Hon. Spencer Jarnagin. When but twenty years old, while teaching school in Cleveland, Tenn., she met and married the Rev. Thomas Hooker McCallie, then pastor of the Cleveland church. Soon after Mr. McCallie was called to the First Presbyterian Church of Chattanooga. He says in his diary: "If ever two young people were married in times of distress, it was these two." Soon Chattanooga became a veritable storm centre. The McCallie home was not only a refuge for friends and fellow ministers, but for wounded soldiers of both sides. The young bride was tireless in her efforts to help her husband care for his large household of both white and black. Oftentimes starvation was staring them in the face. Through it all Mrs. McCallie kept the buoyant spirits that characterized her all through her life.

During the years of Dr. McCallie's pastorate, she was active in all church work and interested in all philanthropic work of the city. She organized the first Missionary Society in Chattanooga. She became interested in the need of orphans, and as a result the Vine Street Orphans' Home was organized and has continued in operation for more than forty years. She was one of the original proposers for a home for working girls, and worked constantly until the Willard Home was built. She was also intensely interested in the Young Woman's Christian Association, and was instrumental in bringing a branch to Chattanooga. For many years she was president of the local W. C. T. U.

She has a son, Rev. H. P. McCallie, who is a missionary in Mokpo, Korea. After she had passed her seventieth birthday, she with her son Dr. J. P. McCallie, visited the various mission fields of China, Japan and Korea. On her return she reached Moscow, on the day war was declared between Russia and Germany, and only after hardships and trying adventures did she finally reach home. She died shortly after her return in the Fall of 1915.

PRESBYTERIAL ORGANIZATION.

Knoxville Presbyterial. 1899.

In April 1899, by order of the Knoxville Presbytery, the Women's Missionary Societies within its bounds, were asked to send delegates to a meeting of Presbytery April 19, at Cleveland, Tenn., to organize a Presbyterial Union. Delegates were sent from Missionary Ridge; First Church, Chattanooga; First Church, Knoxville; Third Church Knoxville; Oliver Springs; Sweetwater and Cleveland. The women were ably assisted in their organization by Miss Davidson, Missionary on furlough from Hangchow, China. Mrs. T. H. McCallie was chairman of the committee to prepare a constitution. Mrs. R. A. McFerrin of Oliver Springs was elected the first president.

Holston Presbyterial. 1904.

The Missionary Union of Holston Presbytery was organized in Johnson City, Tenn., November 16, 1904, by the pastor of the church, Rev. J. Edmunds Brown. There were present sixteen delegates from ten societies. Mrs. W. L. McFarland of Windsor Ave. Church, Bristol, was elected the first president. The organization of societies in churches where none existed, was made the special object of the Union, and at that meeting each society represented was assigned one or more churches in which to labor to that end during the ensuing year. The history of this Presbyterial has been closely linked up with the general mission work of this mountain section within which there are a number of mission schools.

Abingdon Presbyterial. 1904.

An effort was made to organize this Presbyterial in the early '90's, when a committee in Abingdon Presbytery, with Rev. George H. Gilmer chairman, overtured Presbytery. This committee had been appointed at the request of the Ladies' Missionary Society of Drapers Valley Church. There was much opposition to the movement in Presbytery and the report

of the committee was rejected by a tie vote which killed the Union for that time. Later it was reconsidered and permission granted. Organization took place in 1904 in Glade Spring Church.

Asheville Presbyterial. 1906.

At the 1906 Spring meeting of Asheville Presbytery it was recommended that "the women's missionary societies within its bounds be federated as a means of uniting the forces in a more systematic and effective home and foreign work." Accordingly representative women from the twelve societies of the Presbytery assembled in the First Presbyterian Church of Asheville, August 30, 1906, for the purpose of organization. Mrs. Charity Rush Craig of Asheville was temporary chairman, and Dr. R. P. Smith and Dr. R. T. Campbell lent them valuable assistance. A Constitution was adopted and the chairman instructed to have it submitted to Asheville Presbytery for approval. Mrs. C. M. Gibbon of Asheville was elected the first president.

From its very beginning the Union has been ably assisted by Dr. R. P. Smith, Superintendent of Home Missions in the Presbytery.

Special mention should be made of the three women who have had much to do with the growth of the Presbyterial—Mrs. W. H. Davis, President; Mrs. R. P. Smith, Corresponding Secretary; Mrs. Kate Pegues, Recording Secretary. Imbued with the same deep purpose, laboring together as warm friends, they have left a splendid impress. Knowing the mountain people, going in and out of their homes, touching lives with them in joy and sorrow—this is one explanation of the hold and influence of these good women throughout the bounds of this mountain Presbyterial. Mrs. Pegues had a knowledge of the churches and people of the Presbytery which was remarkable. With her own hands she prepared a large wall map of the Presbytery, locating all of the churches, schools, or-

phanges, Mission Sunday-schools, preaching points, etc. It is a complete chart of the work of Asheville Presbytery, containing on its margin much valuable historical data. It is carefully preserved by the Home Mission Committee as an important historical record and as a priceless memorial of one who loved the work with greatest devotion.

THE SYNODICAL AUXILIARY OF APPALACHIA. 1916

The organization meeting of the Synodical of Appalachia was held in the Presbyterian Church in Morristown, Tenn., on the evening of November 18, 1915. It was the pleasure of the meeting to have Mrs. Winsborough present to guide and direct the organization. Mrs. Winsborough was elected chairman of the meeting and Mrs. Gale Armstrong, Secretary pro tem.

There were fourteen delegates present: Knoxville Presbyterial had four; Holston, six; Abingdon, three; Asheville, one.

It was decided to hold election by nominating Committee, and the chair appointed the Presbyterial Presidents in this capacity. After careful deliberation the committee submitted names for all offices, Mrs. Walter McCoy, of Knoxville, heading the list for President. These were duly elected.

The newly elected officers who were present were loath to accept the honors and responsibilities thus thrust upon them, realizing their unfamiliarity with the new work and having a due sense of its importance; and many were the protestations, silenced at last by the solemn words of the Superintendent of Woman's Work, Mrs. Winsborough, on Facing our Responsibilities.

The time of meeting was fixed for the early part of October. A constitution was adopted and all routine business dispatched in good order.

One interesting feature of the sessions was a "Question Box," opened and answered by Mrs. Winsborough. Two questions especially gave her opportunity for very interesting and

helpful talks, viz.: "The Problem of the Indifferent Woman," and "Why Should the Society Join the Presbyterial?"

Addresses were made by Rev. Adolphus Kistler of Abingdon Presbytery on the needs of the great new Synod, and by Rev. Cary Blain of Pineville, Ky., on the special need for women workers in the mission fields of the Synod.

ARKANSAS

Mrs. J. B. Nunn, First President of Arkansas Synodical.

ARKANSAS

In the year, 1827, a young student was about to be graduated from Princton Theological Seminary, by the name of James W. Moore, who was born and raised in Northumberland County, Pennsylvania. He had decided that the territory of Arkansas should be the field of his labors, and on announcing his decision to Dr. Ely, the Secretary of the General Assembly's Board of Missions, he was told; "We know but little about Arkansas. According to the best of my information, its inhabitants are chiefly composed of Spaniards and horse thieves, but" he continued, "they have the more need of a good minister, and if you desire it, we will give you a commission."

In no way discouraged in his purpose by such a presentation of conditions, he set forth in the fall of 1827, traveling westward by stage coach and by boat on the Ohio, Mississippi and Arkansas Rivers, arriving several months later at Little Rock, the tiny metropolis of a wild, unsettled region.

Here he found a village of only nineteen families, fifteen of which were white. There were only six professing Christians in the place and three of these were negro slaves. Evidences of lawlessness abounded, and he soon learned that little value was placed on human life.

Immediately, the hospitality of a Mrs. Watkins was extended to him, and three nights after his arrival, her home was opened for a prayer meeting with which his mission started. He received a warm welcome from the leading people of the town including Mr. Robert Crittenden, the Secretary of the Territory, and Mrs. Crittenden. In Mr. Moore's diary, was the following entry: "I found them a most interesting and amiable couple. They both welcomed me with expressions of friendship They appear very desirous of regular preaching, convinced that the

Gospel will prove the speediest and most efficient means of restraining vice and introducing correct morals."

After about six months of evangelistic services, in which due interest was manifested on the part of all classes of people, Mr. Moore decided the time was ripe for the organization of a church, which took place on July 27th, 1828, and was followed by a Communion Service. There were seven persons ready to unite, five of them women—Mrs. Priscilla Smith, Mrs. Matilda Hall, Mrs. Catherine Eller, Mrs. Elizabeth Martin and Mrs. Christiana Mason. Of the two men, Mr. Dudley Mason was made an Elder, and Mr. Jesse Brown a Deacon. Mr. Moore wrote in his diary: "To see these persons of excellent character and of unquestionable piety seated around the Table of the Lord, commemorating a Crucified Redeemer's death, while a vast number of spectators were looking on with intense interest and so far as I could discover, with deep respect and solemnity, was a sight which in any part of the world would have been interesting, but in this distant region of religious dearth, it was immeasurably so." Thus began the First Church of Little Rock, which probably was the first organization of any denomination in the territory.

Mr. Moore was a most zealous worker, and in addition to the services in the First Church, he preached regularly to the slaves, several of whom he mentions in his diary, as among the most earnest and devoted Christians he had ever known.

With the coming of Rev. Daniel Gray and Rev. A. R. Banks to the Territory, Mr. Moore petitioned the Synod of Mississippi, of which Arkansas was a part, for the erection of the Presbytery of Arkansas, which was to include the work among the Choctaw Indians in Indian Territory. This was granted in 1835, and the stated meetings of this court were held annually, although it meant long distances to travel with no roads, no bridges, no means of transportation, excepting horseback, and no hotel accommodations on the way. For three years, this continued, the Arkansas ministers meeting

with Rev. Alfred Wright, Rev. Cyrus Byington, Rev. Loring Williams and Rev. Ebenezer Hotchkins, all of them heroes in the early missionary service to the Choctaw Indians. With each year, new evangelists and home mission workers were welcomed and new preaching points were reported, and tiny churches organized. But distances proved too great for this combination of territory, and Arkansas was established as a Presbytery to itself. The work developed rapidly, as the country was opened up for settlement by those who were home seekers, rather than searchers for rich mineral deposits, and the acquisition of sudden wealth.

In 1852, Arkansas was made a Synod of the church and the work grew rapidly, until the Civil War was upon the country. The territory elected to cast in its lot with the Southern States and the Synod of Arkansas then became a part of the new Southern Assembly.

The First Church of Little Rock maintained a steady growth and it is to be regretted that there is no recorded history of the earnest work of those five pioneer women, whose characters were builded into this splendid church on the frontier. After outgrowing two buildings, a third was erected in 1869, and the women, with the help of Senator McDonald, provided a sweet-toned bell as a call to worship, which was the only church bell in Little Rock. Lately it has been rehung in the beautiful modern structure of the First Church of today.*

That this is a missionary church, there is no doubt, for Rev. Wm. Morrison, D. D., our illustrious missionary to Luebo, Africa, was its co-pastor in foreign lands.

The story of the beginning of the Presbyterian Church in Nashville, Arkansas, is typical of that of many of the small town churches of the State. In the year 1900, this town numbered about 1800 inhabitants, with only one Presbyterian, Mrs. W. C. Rodgers. In writing of the circumstances there,

*The above information was gathered from the historical studies of General Ben Green of Little Rock, Ark.

she said: "After some work among women of the Episcopal Church, I grew restive. My old Scotch, Blue-Stocking Presbyterianism of the Eighteenth Century, began to assert itself, and I yearned for a church of my own with an 'aid' of my own." Accordingly, she awakened interest among some friends and with no beacon light to guide, save service and desire to help, she and her co-workers took the initial steps which have led into an organized strong church, with an auxiliary of which they are duly proud, contributing to all the causes of the church.

PRESBYTERIAL ORGANIZATION.

Arkansas, 1907.

In the spring of 1898, a group of ladies met in the Second Presbyterian Church of Little Rock, Mrs. W. S. McCain presiding, and organized the Arkansas Presbyterial. This movement, however, was premature, and lapsed after the second meeting. In 1907, the Presbyterial was reorganized, with Mrs J. E. Williams President.

Ouachita, 1905.

Ouachita Presbyterial was organized at Camden, October, 1905, seventeen societies being represented.

Pine Bluff, 1908.

Representatives from four societies met in Fordyce, October, 1908, and organized the Pine Bluff Presbyterial.

SYNODICAL ORGANIZATION, 1912.

On the 16th of April, 1912, ten ladies met in the First Presbyterian Church of Little Rock, and organized the Woman's Synodical Auxiliary of Arkansas. Officers, Mrs. J. B. Nunn President; Mrs. M. J. Henderson, Recording Secretary; Mrs A. L. Cheatham, Treasurer. A tentative Constitution was presented by Mrs. H. N. Street.

In order to align itself more closely with the Assembly's work, a second meeting was held in Little Rock, October 12th,

1912. The newly elected Superintendent of the Department of Woman's Work, Mrs. W. C. Winsborough, was present, and the meeting was devoted to the study of the proposed constitution, to outlining the purpose and scope of the Synodical, and the duties of the several officers.

Washburn, 1913.

That the organization of the state might be complete, Mrs. Winsborough was invited to visit, and if the way be clear, assist in organizing the Washburn Presbyterial. This was done at Fort Smith, January 14th, 1913.

The second annual meeting of Synodical was held in Hope, April, 1913. Nine delegates were present, all Presbyterials being represented. A Constitution and By-Laws were adopted. Some practical suggestions were sent down to the Presbyterials and local societies in regard to methods of work and some recommendations were made to the Woman's Advisory Council. It was characteristic and promising that both were largely concerned with the subject of prayer and greater spirituality.

The third annual meeting was held in Warren in the Spring of 1914, and the fourth in Argenta, November, 1915. Since that date, for convenience, to promote attendance and to arouse enthusiasm, the Synodical has met in one or the other of the Little Rock churches.

For the first few years, the Synodical devoted itself almost entirely to study, prayer, information and inspiration. It was finding its place in the work of the church and fitting itself for that work. Its members had to be trained in parliamentary tactics, and business practices. It was seeking to draw the various woman's societies together and to increase the number and membership of these. Indifference had to be overcome, the fears of a suspicious conservatism allayed, old lines had to be broken through, and new channels of service opened. Those were formative, determinative and critical years.

The meeting of 1916 was well attended, and enthusiastic. The Synodical had increased eighty-five per cent. Since that date, a committee on advancement has been a permanent feature and there has been no lack of definiteness in the work.

It has lent a willing ear to every cause, religious or philanthropic, multiplied prayer-bands and study clubs, borne its share in equipping a home for the Woman's Advisory Council in Montreat, given a scholarship to a Mexican theological student, assisted in holding Summer Conferences in Womble, Hot Springs and Batesville, contributed towards building homes for missionaries in Africa, and towards a chapel in Japan, besides each year steadily increasing its contributions to the Assembly's causes. The steadfastness of its loyalty to the Synod and Assembly is equal to the courage of its initiative.

The largest pieces of consrtuctive work undertaken by the Synodical has been in connection with the Mountain Crest School, founded by Rev. and Mrs. J. E. Jeter, under the care of Washburn Presbytery. Under the enthusiastic leadership and splendid business ability of Mrs. J. E. Williams, as treasurer, the school was adopted as a special charge in 1918, and with the assistance of the Assembly's Home Mission Committee, the running expenses have been met, buildings erected and furnished and a Board of Managers, fifteen in number, have been appointed. At its meeting in 1921, the Synod recognizing this splendid and successful work, set aside for the support of the school two per cent of its benevolences.

The committee on Woman's Work, through the chairman, Dr. W. K. Johnson, reported to the Synod in session at Blytheville: "The wonderful success of the Synodical Auxiliary of Arkansas for the past year is cause for deep gratitude to God for His guidance and answered prayer. The prayer life of the Auxiliary has been emphasized this year as never before.

"We recommend: That the Synod express its most hearty appreciation and approval of the splendid work of the Woman's Synodical Auxiliary during the year, their consecrated zeal,

their aggressive methods, their enthusiastic support of the Mountain Crest School, and their splendid gifts to all the Assembly's causes during the year."

Mrs. H. N. Street.

Arkansas is proud of her daughters as leaders in many lines of Christian work. Among them we would not fail to enroll the name of Mrs. H. N. Street as teacher of Bible Classes. Mrs. Street's personal magnetism, added to her spiritual power has made of her a source of Godly influence not only in her own home but beyond its borders.

FLORIDA

Mrs. W. H. Dodge, First President of Florida Synodical Auxiliary.

FLORIDA

EARLY HISTORY.

Seeking adventure, gold, and a treasure even more precious than gold—the fabled fountain whose waters would make young forever all mortals who should drink of it, that brave soldier and Spanish gentleman, Juan Ponce de Leon, returned to the shores of the new world in 1513.

On that Easter Sunday, de Leon gave the name of Florida to the country and planted in her sands a cross, thus giving the peninsula the enviable record of being the first section of our land to be explored.

The year 1521 found him again upon Florida soil with settlers to colonize this land of promise. In his party he brought priests to teach the Indians, who violently attacked the colonists and forced them to abandon all idea of settling Florida.

For three hundred years the history of Florida was indeed checkered. Indians, French, English and Spanish contended for her beautiful and fertile acres.

First to her shores had come the Spanish Roman Catholics, bringing with them an earnest desire to give the Indians their faith.

Also did the Protestants seek this fair land as a refuge. Ribault and his brave band of Huguenots, driven from France by persecution, sought freedom here. Had not this colony of Protestants been so totally destroyed by the Roman Catholic Spaniards, we know not what would have been the history of the development and advancement of Protestantism in this country. For these staunch Calvanists had come to this section of the new world fifty-odd years in advance of the Pilgrims to Plymouth.

With East Florida settled chiefly by the Spaniard, and West Florida by the Spanish and French Roman Catholics, Protestantism made slow progress in the early days. British occupation in the eighteenth century brought Protestant settlers, but when in 1783 England ceded Florida back to Spain, with very few exceptions, those colonists withdrew.

Presbyterians began to flow into this wild and undeveloped country early in the nineteenth century, chiefly from the Carolinas and Georgia.

With the annexation of Florida to the United States, July, 1821, when General Jackson received it from Spain at St. Augustine and Pensacola, the United States flags replaced those of Spain.

Some adventurous Americans had made homes for themselves in the territory without waiting for the exchange of flags. Among these was Neil M. McLendon, a hardy pioneer, who, in the spring of 1820, made his way into what is now Walton County. He was the first white man who had entered that region for the purpose of making a home. His parents had come from Scotland to Wilmington, North Carolina, but McLendon liked the pioneer life and when North Carolina became more thickly settled, said he must go to a new country for "elbow-room."

There was "elbow-room" in Florida, so with his wife and children he set out on his journey along the Indian trail leading from the Atlantic Coast to the Spanish settlements on the Gulf Coast. They were often hungry, and suffered many hardships on their way through the forest.

He remained several months in what is now Santa Rosa County, then leaving his family there, continued his journey on foot into the Euchee Valley. On the way he found a tribe of Euchee Indians, and met their Chief. McLendon and the Chief trusted and liked each other from the very beginning. In proof of this feeling the Chief presented McLendon with

his tomahawk, and invited him to live with him and to take for his own as much land as he chose to "blaze around."

This country seemed just what McLendon had been looking for; so he willingly accepted the offer and set off, to return soon with his wife and children. Before long he was joined by his brothers and their families and other friends from North Carolina, who had been attracted and interested by McLendon's letters.

THE FIRST PRESBYTERIAN CHURCHES.

West Florida.

And so began the white settlement of Walton County and the stronghold of Presbyterianism in West Florida. Some of these friends settled on Bruce's Creek, near what is now the town of Eucheanna. The town built several years later, was named for McLendon's friends, the Euchee Indians, and Mrs Anna McLendon, the first white woman to live there.

For eight or ten years, settlers of Scotch descent continued to come to this part of Florida from North Carolina. Some came here directly from Scotland. Brave, honest, and industrious, they were the very people to build up a new country. The ring of the busy axe was a familiar sound. Farms were cleared, and herds of cattle and sheep roamed over the grazing lands.

They were a religious people, and before they had been long in the country, cut and sawed timber, which they carried on their shoulders for the building of a church in the Euchee Valley—The Euchee Valley Presbyterian Church, beloved and cherished to this day by all Florida Presbyterians. Ministers would come sometimes from Mobile and Montgomery to preach to the congregation in the wilderness. When they had no preacher, they still met together for Bible reading and prayer.

Through all adventures and enterprises, Neil McLendon was the guiding spirit. "Simple, gentle, kind, by the spell

of earnest sincerity, he met the savage enemies of his race in the depths of the wild woods alone, commanding their confidence, respect and attachment. He beckoned his clansmen hither, who, relying on the guidance of this serpent-wise, dove-tempered pathfinder, unhesitatingly abandoned secure homes and followed his lead into the unknown."

Middle Florida—1822.

Presbyterians began coming into Middle Florida in 1822, and soon after they were settled, they organized a church about four miles north of where Quincy now is, and called it Philadelphia, and in 1828, they erected a church building there. Not until 1832, was there a regular minister for this flock, yet they were already reaching out, for in 1834 the first daughter of old Philadelphia church was organized, Quincy Presbyterian church.

East Florida—Jacksonville—1840.

In East Florida, at Jacksonville, we find the first Presbyterian church organized in 1840, while not until 1854 was the church building erected. The little band used for their place of meeting a small school house, situated on the lot where now stands the First Presbyterian Church.

Southern Florida—1870.

While the western, middle and eastern sections of the state were being more and more built up and settled, the southern part of the peninsula was occupied by the Indians prior to the later Seminole wars, except for a few settlers along the coast.

In that section, now St. John's Presbytery, the first church was organized in 1870, the Silver Lake Presbyterian Church at Fort Reed, near Sanford.

Woman's Work.

In the early years organized woman's work in the churches as we know it today was undreamed of. Yet how well do we

realize that the consecrated work of the earnest Scotch and Scotch-Irish Presbyterian women made possible the results attained by the pioneers of our faith in Florida.

Only at the family altars and mothers' knees could strong ideals, standards, self-control, etc., be taught that developed characters such as Neil McLendon.

From their firesides, the hearts of such women naturally turned, in the Master's name, to their neighbors in need of a Saviour, friendship or material aid. Each church had its Aid or Missionary Society, or both, under varied and sometimes marvelous names.

Inaccurate records, in fact, in the case of many, no records whatsoever of the early years, are available. However, we are assured that the foundation laid by the grandmothers and great grandmothers in Israel, was well laid. These faithful pioneer women prepared the way and we who come after them, reap the benefit of their prayers and work.

In the records of one church, we find the names of the five who secured the funds for the first church building, two of whom were women. In many instances the women's societies ante-dated the church organizations by several years. While many churches had their foundations laid in Sunday-schools begun and conducted by the women.

Typical of the experience of many of the churches of the earlier days in Florida, is the history of the Silver Lake Church, of Fort Reed. As has often happened, a band of devoted women, prayed for their community for several years before the church was organized. Twelve women, with Jacintha Marks as organizing president, made up this consecrated band that met every Sunday for Divine worship in the Orange House, a small hotel.

Soon after the Civil War, finances were at a low ebb, and all had recently come as pioneers into this country, then a wilderness. Their post-office town had but one building, a country store of varied stock. These women did not stop with

the tithe. There were Presbyterian orange trees; Presbyterian hens, consecrated needles and Palmetto hat-making—all to make possible the building of the Lord's house. Some pledged themselves to purchase no dress more expensive than calico, till the church was paid for. After the freeze, Fort Reed was abandoned. Most of these women moved to Sanford, where a mission had been organized and here we find them assisting and holding office.

It is interesting to note that even seventy-five years ago, the need for adopting a budget was felt. The records of a Ladies' Aid Association gives us this, "One time of stress is remembered when seventeen dollars were in the treasury for the Foreign Mission Fund, but as the pastor was returning from a visit to his mother, some members insisted on using the seventeen dollars to stock his pantry; after a heated discussion, the money was sent to its original destination."

As the years advanced it is noted how coming events seem to cast their shadows before them. Societies which had been called Foreign Missionary Societies dropped the word foreign, and began to think of and work for missions as a whole, while Ladies' Aid Societies and Missionary Societies in many cases were merged into one organization. Thus the way was being paved for the Auxiliary.

PRESBYTERIAL ORGANIZATION.

The Woman's Home and Foreign Mission Union of St. John's Presbytery—1893.

In the old minute book we read, "November 7th, 1893, a meeting was held in Sanford for the purpose of uniting the woman's missionary societies into a Union. Mrs. Story, of Orlando, was Chairman and Mrs. Dunn, of Sanford, Secretary. Mrs. Keigwin was the moving spirit. Societies joining the Union at this time were Sanford, Silver Lake, Orlando, Clearwater, Tampa and Maitland."

The first convention of the Union was held in Plant City, April 5-6, 1895. The very encouraging feature was that the six societies composing the Union were represented by one or two delegates each. The Union reported to Presbytery and held their meetings at the same time with Presbytery, until 1901, when it was voted to meet separately.

The first President was Mrs. F. E. Story, of Orlando, who served until 1896. During the twenty-nine years of this Presbyterial there have been seventeen Presidents.

The Florida Missionary Union—1901.

The Florida Missionary Union was organized in the spring of 1907, changing its name in 1913 to Florida Presbyterial Auxiliary.

One of the leading spirits in the organization of this Presbyterial Auxiliary was Miss Elizabeth Denham, of Monticello, now Mrs. R. T. Wallace of Dothan, Alabama.

The Presidents of Florida Presbyterial Auxiliary have been Mrs. A. E. Lewis, of Pensacola, 1907-10; Mrs. F. P. May, of Quincy, 1910-13; Miss Eliza H. Denham, of Monticello, 1913-15; Mrs. R. E. McCaskill, of DeFuniak Springs, 1915-18; Mrs. D. J. Blackwell, of Quincy, 1918-19; Mrs. H. A. Love, of Quincy, 1919-21; Miss Wilhelmina Whitted, of Chipley, 1921.

Suwanee Presbyterial Auxiliary—1907.

Suwanee Presbyterial Auxiliary was formed in Jacksonville in the fall of 1907.

Mrs. Charles Marvin was the moving spirit in the organization of the then called Suwanee Missionary Union, Miss Eliza Denham having interested her to undertake the organization.

Mrs. W. H. Dodge was elected president, serving till her election as Synodical president in 1914. She was followed by Mrs. R. B. Harkness, 1914-15; Mrs. Arthur S. Harris, 1915-

18; Mrs. J. W. Pope, 1918-20; Mrs. N. Barco, 1920-22; Mrs. Arthur S. Harris, 1922-.

THE FLORIDA SYNODICAL AUXILIARY—1914.

When the Bristol Assembly in 1912 authorized the Executive Secretaries to systematize Woman's Work, Florida was among those Synods which had no Synodical organization.

It is with just pride, however, Florida could realize that one of her own Presbyteries, Suwanee, had approved the overture to the Bristol Assembly, asking that a Secretary of Woman's Work be appointed.

There was a growing feeling among our women that Florida should fall in line with the central plan.

In the spring of 1913, an active correspondence was begun, and a conference or two held between Mrs. Winsborough and Miss Eliza H. Denham, of Monticello. This led to a meeting of the presidents of the Presbyterial Auxiliaries at Montreat, North Carolina, the following summer, for conference with Mrs. Winsborough. It was here that Florida Synodical Auxiliary, in reality, had its birth.

Mrs. W. H. Dodge was unable to attend this meeting, but Suwanee Presbyterial Auxiliary was represented by two of its officers, Mrs. A. E. Spencer and Mrs. R. B. Harkness, of Lake City. Those ladies invited a conference for the purpose of effecting a state organization, to meet in Lake City, in November. The invitation was accepted, but the date was postponed to February 5th, 1914, in order to secure Mrs. Winsborough's presence. A petition signed by representatives of three Presbyterial Auxiliaries, asking Synod to ratify this plan, was sent to the Executive Committees of the Presbyteries, approved by them, and then presented to Synod, which met in Pensacola, November, 1913. This body approved the proposed organization and expressed appreciation of the assistance rendered the causes of missions through the devotion and loyalty of the women of the Church.

Therefore, on February 5th, 1914, representatives from three Presbyterial Auxiliaries met in Lake City. St. John's was represented by Mrs. C. R. Knight, and Mrs. A. A. McLeon; Florida by Miss Eliza H. Denham; Suwanee, by Mrs. W. H. Dodge, Mrs. R. B. Harkness and Mrs. F. E. Lautz. Mrs. Winsborough presided during the election of officers. Mrs. W. H. Dodge, of Ocala, was elected president and presided during the remainder of the conference.

The achievements of the women of Florida have not been spectacular nor unusual, but show a splendid and steady advance. From the organization of the Synodical Auxiliary, consecrated united effort and thoroughness in every detail of the work have been stressed under the leadership of her presidents: Mrs. W. H. Dodge, 1914-15; Miss Eliza Hood Denham, 1915-16; Miss Agnes Davidson, 1916-22.

Since its organization, there have been two specials. In 1917, it made a gift of $300, to complete the building of Ybor City Cuban Mission in Tampa, Florida, and in 1919, it financed a Field Secretary in a three months' visitation throughout the Synod. One of the outstanding results of this visitation is the Group Conferences held annually throughout the bounds of the Synod.

In 1920, Florida Synodical Auxiliary received special recognition, when her president, Miss Agnes Davidson, was made Chairman of the Woman's Advisory Committee, holding that position for two years, during which time much constructive work was accomplished, due to her splendid leadership and winning for herself the title, "The Chairman of the Loving Heart."

The recent action of General Assembly (1923) by which women were given the privilege of serving on the Executive Boards of Assembly's Committees, came as the result of the efforts of the Florida Synodicals.

GEORGIA

Mrs. Josiah Sibley, Georgia. A pioneer worker obedient to Heavenly Visions.

GEORGIA

PIONEER HISTORY.

We should be grateful that with the early settlers of Georgia, religion was given first place; that we can say, "Thou hast given me the heritage of them that fear Thy name." Each colony was accompanied by a minister, who not only was their leader in spiritual things, but helped to mould the social and political life as time went on—becoming a leader in every sense of the word. In Georgia as in other parts of the South, the Scotch-Irish and the Scotch-Highlander contributed much to the character of our citizens by their sturdy faith and heroic lives. In 1735 these Scotch Presbyterians settled in Darien with their Pastor, Reverend John McLeod, and here were the seeds of Presbyterianism first planted in Georgia.

The second Presbyterian centre, Medway Church (later called Midway), in Liberty County was established by a colony that came from Dorchester, S. C., in 1753-54, bringing with them their Pastor, Reverend John Osgood. The old Midway Church became the stronghold of Presbyterianism in the State and has the honor and distinction in the brief history of 111 years, of sending out 86 ministers of the Gospel, and nine missionaries, five men and four women.

LIBERTY COUNTY FEMALE CENT SOCIETY. 1817.

We are not surprised to find connected with this remarkable old Church the first organization of women in Georgia of which any record can be found. "Liberty County Female Cent Society," was organized April, 1817 and held annual meetings at Medway Meeting House. At this meeting there was elected a Directress, a Vice-Directress, a Secretary and a Treasurer; also a committee of three to solicit subscriptions and donations.

Their object as stated in the Constitution was "To educate pious youth for the gospel ministry."

The wording of the Constitution which embraces seven articles is very clear, brief and to the point. It is preceded by quite a long preamble which says in part:

"Seeing the times in which we live are pregnant with great events, and believing the day to be indeed auspicious for Christians everywhere to put forth their exertions for the building up of the Cause and Kingdom of the Redeemer throughout the earth, and of diffusing the light and knowledge of the Gospel of the grace of God to heathen countries:

"We cordially form ourselves into an association as the best means of rendering our exertions more efficient for this important purpose . . . . . .

"We the subscribers do acknowledge it to be our duty to bear a part in extensively diffusing the light of the glorious gospel of God our Saviour, and knowing there is a lamentable deficiency of competently qualified ministers of the Gospel for this purpose, believe that a suitable and proper education of pious youth for the gospel ministry would be one of the best means to effect this object, do agree to the following articles."

The record of their organization is as follows:

Minutes, 1 *April,* 1817.

"At a meeting of the Ladies of Liberty County at Midway Meeting House this day for the purpose of forming a Society—Mrs. McWhir was called to the chair and Mrs. Dunwody to act as secretary for the day. A Constitution was presented and read and after some alteration was unanimously adopted. The following officers agreeable to the Constitution were elected:

Mrs. Mary McWhir, 1*st Directress.*
Mrs. Ann Winn, 2*nd Directress.*

Mrs. Anna Fleming, *Secretary.*
Mrs. Louisa Cuthbert, *Treasurer.*
Mrs. Mary Howell,
Mrs. Sarah Stewart,
Mrs. Ann Powell,
(*Committee to collect dues and funds.*)

"The Society then adjourned.

Mary McWhir,
Anna Winn.

Anna Fleming."

The Secretary's Book of Minutes and the Board of Managers' Book are still in existence. Their pages, yellow with age, are covered with the exquisite chirography of that day and the minutes and constitution are phrased in the quaint, formal style of the eighteenth century. These valuable books are in the hands of Mrs. W. K. Seago of New Orleans, a descendant of Dr. C. C. Jones and Reverend Mr. Mallard of Liberty County.

It is interesting to note that these meetings were conducted in the most formal way and according to parliamentary usage. There was always present a minister who was called upon to lead in prayer, but otherwise took no active part. There is nothing in the Constitution or Minutes to explain the name "Cent Society." It did not relate to their gifts which are recorded in the Board of Managers' Book and vary from $1.50 to $10.00. The Treasurer's records are most accurate, specifying an extra gift one time, "From a little miss,—6¾ cents."

In 1829 this society declared itself solely Presbyterian and that it should be called "The Liberty County Female Education Society" auxiliary to the Georgia Presbyterian Education Society. It seems that in 1848 this old organization was merged into the "Liberty County Female Missionary Society," holding annual meetings and appropriating its first

funds to the support of "Reverend R. Way and Lady" missionaries to China who had gone out from their midst.

In 1854 one item in their minutes reads: "By vote of the Society funds amounting to $53.50 were appropriated towards printing Dr. Jones' Catechism in Chinese as translated by Reverend John Quarterman." Reverend Mr. Quarterman also went from Medway to China. It is from this family that Mrs. Whitman comes, who has been the greater part of her life identified with woman's work in Georgia, being President of Savannah Presbyterial ten years and President of the Georgia Synodical two years.

Not only was the Midway Missionary Society interested in Foreign Missions, but it did pioneer work in Home Missions. They engaged Dr. C. C. Jones to preach two Sabbaths in the month to white people in the destitute portions of the county, and the other two Sabbaths and the intervening days to the negroes. Dr. Jones' District covered one hundred square miles which he divided into six stations where he preached regularly in rotation every Sabbath with meetings at night during the week. He established eight Sabbath Schools for negroes, where the instructions were oral as it was against the State law to teach negroes to read. Dr. Jones was paid a very small salary, but "Being blessed with means he entered the field at his own charge."

It is interesting to note that the "Liberty County Female Education Society" gave direction to all the early women's societies in Georgia who gave their funds to education, as we find the case in the First Church, Savannah, when the minutes of session state that a Reverend Mr. Ladson was educated by the Ladies' Society in 1854 to 1858. Another interesting incident in connection with the Midway Church and Society occurred after the War with the Confederacy. The Pastor, Dr. David Porter served as chaplain during the war. On his return the church was so disrupted it was unable to pay him any salary the first year. The ladies made and presented to him

a dozen shirts—his remuneration for a year's labor. This organization developed into a Ladies' Aid and Missionary Society in 1867, and now has flowered out into the Auxiliary, adopting the Circle Plan.

INDEPENDENT CHURCH—SAVANNAH.

Another point occupied by Presbyterians at an early date, was the city of Savannah, and the oldest regularly organized Presbyterian Church is the Independent Church in Savannah. To lovers of the grand old missionary hymn "From Greenland's Icy Mountains," it is interesting to know that Lowell Mason then organist in this church, composed the music for Bishop Heber's hymn, and had it sung for the first time in this church.

LADIES' FOREIGN MISSIONARY SOCIETY OF FIRST CHURCH. AUGUSTA, 1828.

The First Church of Augusta is of historic importance as the birthplace of the Southern Presbyterian Church since the first General Assembly met here December 4th, 1861, for organization. This beloved church is one of the oldest in the Synod, being organized in 1804. The present building was completed and dedicated in 1812. In this church there existed a Ladies' Foreign Missionary Society as early as 1828, whose contributions were recorded in *The Missionary Herald* of the Presbyterian Church of that and succeeding years, but the minutes of those meetings were not preserved. However, we know that, like the Liberty County Society, their meetings were held not monthly, but annually, and they seem to have been supplemented by a missionary sermon preached on the following Sunday, and that the minister was always present to lead in prayer, and close with the benediction.

The first President of the Society was Mrs. Benjamin Sims, a lady of eminent piety and much dignity of manner and appearance. She was succeeded by Mrs. Anne McKinne,

the grandmother of Mrs. C. A. Rowland, who was identified with the organization of the Woman's Auxiliary in later years.

The mission work in Bogota, the Armenian missionaries, and later Mr. Le Conte in Brazil, were all assisted by this society. After Mr. Le Conte's death in 1876, their money was sent to China and in the meanwhile the society began to have Monthly Concerts of prayer for all missions. With few lapses this society has continued its existence up to recent years when it united with other organizations in the Church and formed the Woman's Auxiliary.

After the Battle of Chickamauga, the Augusta Church was used as a hospital and in that period these missionary women ministered to the wounded soldiers giving freely of their services and supplying as best they could their needs for food and medicine.

Co-existent with the Missionary Society was a Ladies' Sewing Society which is said to have furnished the money for the education of the late Alexander Stephens when he was in training for the Church, and when he chose law for his profession, he refunded every dollar that had been advanced him by the Georgia Education Society. It appears that the Sewing Society contributed to the Education Society, and they in turn applied these funds to the education of Mr. Stephens. Mrs Josiah Sibley was a member of these societies for many years, until 1879 when she went with her husband to become a charter member of what is now the Greene Street Church, in Augusta.

It is always interesting to dwell upon the beginnings of great undertakings and to know something about the brave spirits who sought to bring others the vision that had come to them. Mrs. Josiah Sibley was one of the pioneers in woman's organized work. Mrs. Sibley, whose memory we delight to honor, was born August 18th, 1826 and died in February 1898. Her mother was the daughter of Oswell Eve, an elder in the First Church, Augusta and a member of the building committee in 1809. Her father, Gilbert Longstreet, was the son of

William Longstreet. Her grand-daughter and namesake, Emma Eve Garner is a missionary now in the Language School in Tokyo, Japan.

While always interested in all phases of Church work, Foreign Missions became the absorbing passion of Mrs. Sibley's life after a visit from Miss Anna Safford, pioneer missionary from Georgia to Soochow, China. Miss Safford's earnest desire was to establish a "Home for Single Women" in Soochow and Mrs. Sibley espoused this cause with all the ardor of her nature, worked indefatigably, and gave most generously until this home wast built and most appropriately named "The Sibley Home." It was during this period that to Mrs. Sibley came the vision of an organization among women of our church and she went to work with characteristic energy to bring this about. She and Miss Jennie Hanna, of Missouri, through correspondence, put the plan before the whole church; and all honor should be given to these two women who planted the seed from which has flowered forth our Woman's Auxiliary of the Southern Presbyterian Church. Mrs. Sibley's summer home was in Marietta, Georgia, and that society claimed her as their President while there. From this society comes the only existing copy of the letter that was sent out by Miss Hanna and Mrs. Sibley from Virginia to Texas.

The interesting life of the church at La Grange, which was organized March 21st, 1829, is told almost in its entirety in the history of the "Ladies' Aid Society," which is certainly over seventy years old. This society held regular meetings, always opened with prayer by one of their own number. They raised their money by doing the most exquisite handwork which found ready sale. With the exception of the pastor's salary, this society met nearly every expense of the church, buying the organ, carpets, lights, etc. During the Civil War their church was used for a hospital for sick and disabled soldiers, nevertheless through all those years of struggle this society never failed to hold its meetings. As time went on its activities and

usefulness broadened, doing outstanding service in the church and community. Its "Crown of rejoicing" is that from the homes of the Auxiliary members, six have entered the ministry, and our Secretary of Life Enlistment, Mrs. Hazen Smith, is a great, great grand-daughter of the "Cameron Clan" who were among the charter members of this church and society, and original settlers of La Grange.

Another descendant of the Clan, Miss Laura Loyd, occupied the old family home on Broad Street, the most desirable site in the city for public buildings. She refused frequent and alluring offers for the lot, but recently when she saw it was the strategic place for the new church, she quietly and humbly gave to her Lord what money had failed to buy, "And this also that she hath done shall be spoken of as a memorial unto her." And here through the coming years, the disciples of her Lord shall proclaim and strive to keep pure "That faith once delivered to the Saints."

One of the charter members of the Cedartown Auxiliary writes of their organization, which though not actually pioneer work, is interesting in showing the development from a "Sewing Society," into our present perfect organization. Mrs Houseal says:

"In the spring of 1882, my five year old daughter brought me a message from her teacher, Miss Abbie Baker, a native of Massachusetts, who had come South in search of health, for me to meet with the ladies of our church that afternoon. So that afternoon marked the beginning of our Ladies' Aid with a membership of ten. The influence of Miss Baker's consecrated life was a great blessing to us.

"If we could change the stage setting of today back to that time, it would give much to smile over. We had no form whatever. The time of the meeting was spent in piecing quilts and sewing. We gave dinners and oyster suppers to raise money to help out our struggling church. At one of our meetings a thing occurred that made upon my mind a lasting im-

pression. An appeal was made by Miss Charlotte Stores that we begin our meetings with a hymn and prayer. We younger members nudged each other and giggled a little at what we considered a preposterous suggestion. But in the years that have followed we have come to know that this was a power that has banded us together in love for each other and for our Saviour. Today, thanks to her efforts and to prayer, and service of the members of those days, we have an efficient Auxiliary, and more important than all, a praying Auxiliary, one that we feel has been used of God in helping advance His work."

There were many variations in these early Benevolent and Aid Societies, but so far as can be learned the First Church, Athens, is the only one that included men in its membership, as well as women. In an old record book under date, March 21st, 1852, we find that the annual meeting was held after the morning service with the minister presiding. Annual reports were read and officers elected. It seems that this organization was for the purpose of collecting funds for both Home and Foreign Mission work, and did little else.

The Auxiliary of Newnan Presbyterian Church is directly descended from the Ladies' Benevolent Society which was organized with eleven charter members in October 1851. Its meetings have been continuous since its organization seventy-one years ago, except for part of one year during the war when most of its members were refugees; and still more remarkable is the fact that the minutes of every meeting held are in the possession of this Auxiliary. Another striking fact is that the Society of Newnan foreshadowed our present Auxiliary, for Newnan Church has had from the beginning only this *one* organization of women, studying all phases of church work, and contributing to *all* causes of the church. Minutes of meetings of the first year record gifts to Domestic Missions, Foreign Missions, Board of Publication, Board of Education, destitute Sabbath Schools in Georgia, as well as the purchase of a

Bible and hymn books for the local church. However, they did not believe in "rotation in office." The first president served 42 years, the first vice-president for 48 years, and one Secretary remained in service 33 years. Their first officers were: Mrs. William Alexander, President; Mrs. Ellen Welch, Vice-President; Mrs. H. S. Smith, Secretary.

It is interesting to note that the last Thursday of February in 1852 was observed by this Society as a day of prayer for the youth of our church. The gifts of this organization have always been free will offerings. There is no mention of any money being "raised." As was customary, the pastor always opened the meeting with Scripture reading and prayer. Nothing is said of any women leading in prayer at their meetings until 1890, and then the explanation is made that the pastor was prevented from being present by sickness.

It is quite fitting that the first annual meeting of the Woman's Presbyterial Union of Atlanta Presbytery was held in Newnan, which is the oldest church in the Presbytery, and in which church the Presbytery was organized.

PRESBYTERIAL ORGANIZATION

Savannah. 1898.

The first Union of the Missionary Societies in the Savannah Presbytery was formed in the summer of 1898, with Miss Georgia May as President. After six years of existence it died out in 1904. In the spring of 1908 it was revived by representation from the three churches of Waycross, Brunswick and Valdosta. Elders Varnedoe and Dimmock of Valdosta, with Rev. R. A. Brown of Waycross, met with the delegates, Mrs. Rowe and Mrs. Louisa Stacy of Brunswick, and Mesdames J. R. Whitman, C. A. Sheldon, Letford, Moore and Brown, of Waycross, and reorganized the Missionary Society of the Savannah Presbytery. Mrs. J. R. Whitman was elected president.

The first meeting of the reorganization was held in Bruns-

wick, Ga., in November, 1908, with Elder Habersham Clay, of Bryan Neck Church giving his support and encouragement Mr. Clay several years later presented to the Society, a gavel made from a limb of an oak in the historic Midway Cemetery. This gavel was received by the Rev. John W. Quarterman, a descendant of one of the Pastors of this remarkable Midway Church.

Augusta. 1900.

In 1893 the Missionary Society of the First Church, Augusta, appealed to Presbytery for the privilege of organizing a Presbyterial Union. This overture was denied; and the *second* time it was rejected. Finally, through the friendly offices of Dr. T. J. Plunkett, Presbytery requested the women of the Presbytery to organize; and a few earnest women met together at the time and place of Spring Presbytery. This was at Eatonton, April 1900 and those present were: Mrs. B. F. Brown, First Church Augusta; Mrs. H. K. Lowrey and Miss Sallie Fleming, Second Church (Now Greene Street); Miss Belle McMillan, Milledgeville; Mrs. Ellington, Washington; Mrs. Harley, Greensboro; Mrs. Supple, Eatonton. Thus the Woman's Presbyterial Foreign Missionary Union of Augusta Presbytery, came into existence, adopting the same Constitution, with a few minor changes, that had been submitted to Presbytery and rejected seven years before. Mrs. B. F. Brown had been the leading spirit in organizing the Union and she was unanimously elected as President, and wisely and safely directed its work during her term of two years.

At its second annual meeting the Union asked the privilege of omitting the word "Foreign" from the name, but Presbytery deemed it inadvisable. This change was granted six years later and the name became "The Woman's Missionary Union of the Presbytery of Augusta." In 1903 the decision was made to hold the Union meetings at a separate time and place from

Presbytery. Mrs. C. P. Crawford of Milledgeville was second President, followed by Mrs. C. A. Rowland of Augusta. Under their guidance wise policies were adopted and the organization was put upon a firm foundation. From the beginning stress was put upon work among the young people and this has always flourished.

Macon Presbyterial. 1900.

The Woman's Foreign Missionary Union of Macon Presbytery was organized in Americus in 1900 at the meeting of Presbytery. Much writing had been done by the women of the Americus Church, assisted by their pastor, Rev. L. G. Henderson, in preparation for this. Mrs. E. P. Morgan, of Americus, was the leading spirit in this movement. She writes that a woman's Union seemed a terrible innovation to some—one elder going so far as to forbid his wife and daughter going near a meeting! Mrs. H. G. Darnall was the first President.

The Macon Presbyterial has always stood for deep consecration and emphasized the prayer life of its members. It has always been ready to advance and support any forward movement of the Church. When the Synodical Conference was organized in Atlanta, the Macon Union gave a most hearty endorsement of it and sent delegates to the organization meeting.

While Macon Presbytery was large, and Presbyterianism weak, yet great stress was laid on the supreme things, life service from our young people, and study, prayer and giving to Missions. The work prospered, and from Macon Presbytery, the following young people volunteered for service on Foreign fields: Mrs. Munroe, Miss Ida Albaugh, Miss Elda Fair, Mr. Schlotter, Mr. William Linton, Miss Sara Hansell, Mrs. J. E. Consar, Miss Georgia McKay, Rev. and Mrs. I. S. McElroy, Jr., besides a number of others who went into the home field and into the ministry.

Atlanta Presbyterial. 1907.

On November 6, 1907, a meeting of representative women from various churches in Atlanta Presbytery, was held in North Avenue at the call of Rev. R. O. Flinn, Chairman of Church Societies of Atlanta Presbytery. There were present fifty-eight delegates and the Woman's Missionary Union of Atlanta Presbytery was thus organized with Mrs. J. S. Thompson of Central Church, as President. The time for the yearly meeting was set for the week before the spring meeting of Presbytery, and Newnan was chosen the place of first meeting as the cordial invitation of the ladies of that church stated that theirs was the oldest society in the Presbytery and Atlanta Presbytery was organized in the Newnan Church. Two of Atlanta's Presidents, Mrs. J. S. Thompson, and Mrs. Archibald H. Davis, have served as Presidents of the Synodical of Georgia.

Mrs. A. H. Davis was the second Chairman of the Woman's Advisory Committee and rendered valuable services in the first years of our organized work. For four years the office of the Woman's Auxiliary was in Atlanta.

Athens Presbyterial. 1908.

At its spring meeting in 1907, Athens Presbytery authorized the women of their churches to form a Missionary Union, and this was organized in 1908, at Commerce. Mrs. W. L. Skelton, of Elberton, was chosen as President and she was succeeded by Mrs. George D. Thomas of Athens, during whose term of office the Union became a Presbyterial, and with Augusta, Savannah, Atlanta, and Macon, formed the Georgia Synodical.

Cherokee. 1908.

"The Woman's Missionary Union of Cherokee Presbytery," was the maiden name of the organization formed in Cartersville, Georgia, June 24, 1908.

Being something new, the steps were taken slowly and

cautiously, with many a question as to what was best and many a prayer for guidance.

There were with the women, to direct their first steps, Rev. W. L. Lingle, then of Atlanta; Rev. J. H. Patton, of Marietta, and Rev. U. B. Mathews of Euharlee—the latter acting as secretary to enroll names.

A committee, consisting of one woman from each society, viz., Mesdames John Miller, Albert Gardner, M. E. Patton, Julian McKamy and Misses Louise Milam and Lula Harris, was appointed to draft a Constitution and also serve as a nominating committee. Rev. J. H. Patton, as chairman, assisted them. Mrs. R. T. Nesbitt, of Rome, was nominated and elected President.

The Constitution was adopted and the Woman's Missionary Union of Cherokee began to write history.

Cherokee's name was changed to that of "Presbyterial Auxiliary" in 1913, and was formally received into the Synodical Auxiliary in 1915 by Mrs. A. H. Davis, then President of that body.

GEORGIA SYNODICAL AUXILIARY. 1910.

We who know only our perfected organization and its complete acceptance and approval of our leading men, cannot realize the courage of our pioneer workers, nor the trepidation they felt in their first undertakings though they had the conviction that they were in the right.

Among these pioneer women of vision and consecration is the gifted Mrs. Crawford of Milledgeville. Not only did she contribute to the work of her own Presbyterial, but she aided in organizing Athens and Atlanta. As early as 1908, Mrs. Crawford began to agitate the question of organizing a Synodical Union. After much writing and visiting among the five Unions, they all united in a request to Synod that a Synodical Union should be formed—before this each one had asked the permission of its Presbytery to join such a Union.

Finally, representatives from the five Unions then existing, Savannah, Macon, Athens, Atlanta, and Augusta, met June 24th, 1910, in North Avenue Presbyterian Church in Atlanta, and there the "Georgia Synodical Conference" was organized, with the following officers:

President, Mrs. C. P. Crawford, Milledgeville,
Secretary, Miss Kate Roberts, Atlanta.
Treasurer, Mrs. George D. Thomas, Athens,
And five Vice Presidents.

A Constitution was adopted and for three years the annual meetings were strictly for conference and held at the conclusion of the last meeting of the Presbyterial Unions, which were held in succession, as now. Georgia's Constitution became the model for the other Synodicals that were organized later. In the church papers of that time were found many articles discussing the merits of "the Georgia Plan."

Mrs. Crawford was ably assisted in this work by Dr. R. O. Flinn who was then Synod's Chairman of Church Societies, and in whose church the Synodical Conference was organized. Dr. Flinn has ever been a loyal and enthusiastic supporter of woman's organized work and was of great assistance to the women in those days, when some of our ministers were unfriendly to the movement.

The saintly Mrs. J. S. Thompson, of Atlanta, succeeded Mrs. Crawford, serving an unexpired term of six months. She then became a valued member of the Executive Committee as Secretary of Foreign Missions, and her missionary fervor has reached every part of the State. Her greatest contribution to the missionary cause was the gift of her two daughters, Mrs. Mary Thompson Stevens and Mrs. Charlotte Thompson Brown, to the work in China. But Mrs. Thompson had a taste of real Foreign Mission service herself, when she went to visit her daughters in China. While there she taught Bible Classes for the Missionaries and for their children, and with the help of an interpreter, taught classes for the Chinese also.

The third President was Mrs. Archibald H. Davis of Atlanta, who developed and completed the Synodical organization, it becoming the Synodical Auxiliary according to Assembly's plan. The work grew wonderfully under Mrs. Davis' energetic and able leadership. Cherokee Presbyterial was organized and came into the Synodical during her administration. It was also during her term of office that Nacoochee Institute was chosen as a "Synodical Special," and the request made and granted that two women be given place on its Board of Trustees.

Mrs. Davis was a member of the preliminary conference held February 1912, in Atlanta when the present Woman's Advisory Committee was outlined and when the Systematic Beneficence Committee then in session, agreed to present to General Assembly their petition for a Woman Secretary. At the Meeting held in May, 1913 in Atlanta, Mrs. Davis was elected to succeed Mrs. Winsborough as Chairman of the Woman's Council as then called, in which position she rendered invaluabe service during those early years because of her constructive ability and her splendid capacity for organization.

Following Mrs. Davis was Mrs. J. R. Whitman of Waycross, who served two years and was succeeded by Mrs. Wm. M. Rowland of Augusta. Mrs. W. M. Turner was elected in 1922.

In these last years definite progress has been made especially in the Young People's Work which is now thoroughly organized throughout the Synodical. The Auxiliary also took the initiative in starting the Synodical Conference for Young People which has become a great power in the State. Another forward work is the setting up and directing the Annual Conference for Colored Women, held in Atlanta.

In 1921 Southwest Georgia Presbyterial was organized and received into the Synodical by Mrs. W. M. Rowland, then President, making the seven Presbyterials now constituting the Synodical Auxiliary of Georgia.

Under Mrs. Rowland, Synodical introduced and promoted the Religious Summer Conferences. Those held at Nacoochee and Riverside were of remarkable success and of lasting spiritual effect.

Georgia was one of the first Synodicals organized and has been characterized by efficient organization, constructive leadership and loyal, consecrated membership.

GEORGIA WOMEN WRITERS.

Among the company of women in Georgia who have forwarded the work of the Kingdom, special place should be given Mrs. S. H. Askew, of Atlanta, Bible teacher and writer. Not only has she used her pen to the glory of God, but also while teaching Bible in the North Avenue Presbyterian School, she has given her talents, time and strength unreservedly in teaching the Word with power to gatherings of women or young people. Her counsel and presence were invaluable at Georgia's first Conference for Young People.

While she has unusual gifts as a teacher, she is best known for her illuminating studies on the Sunday-school Lessons, which have for years appeared in publications of our own Executive Committee, the Primary Quarterly, Departmental Junior Quarterly and Teachers' Helps in the Earnest Worker.

In 1917 a larger field was opened to her through the Sunday School Times. For five years she has been writing the lessons for the teacher of girls' classes, with occasional contributed articles and editorials.

She has also written a number of leaflets for devotional use for our Auxiliaries; and at request of Assembly's Stewardship Committee, prepared a series of studies entitled Christian Stewardship for Women which has been widely used throughout the church.

Other gifted women who have used their pens in the Master's service are Mrs. Lee McWilliams of Dalton, who writes

delightful short stories and playlets for the church papers; Miss Julia Lake Skinner and Miss Sarah Lee Vinson, both of whom contribute to the Earnest Worker. Miss Vinson is also the able editor of the Missionary Survey.

KENTUCKY

Mrs. M. D. Irvine, First presiding officer of the Kentucky Synodical Auxiliary.

KENTUCKY

It was not until after the middle of the Eighteenth Century that Kentucky began to be explored, but so wonderful were the stories told of her soil and climate, and abounding game, that the fortune hunter and the sportsman alike, were lured from other States to this Eden of the West.

It was in the early eighties that the influx began. They came in droves from Pennsylvania, Maryland and North Carolina, but the body of them came from Virginia. They came by pack saddle, and by boat; later, by wagons, in clans and colonies, with their belongings, including in their caravans their cabinet makers, their wheelwrights and blacksmiths, with their families and their negro servants.

In this tide of immigration, were the Covenanters and the Huguenots, scions of a noble stock, trained through stress of storm and peril, to a hardy self-reliance. Peculiarly was this true of her Presbyterian women, who had been strengthened in soul fibre, by memory of persecution across the seas.

Many of these families, in their westward march, had not forgotten to pitch their altars beside their tents, as we find them ready to register membership in the infant churches, as soon as they were organized.

Life in Kentucky was perilous in those days, due to Indian warfare, but the spirit of the women within the stockades, who moulded bullets while men fired them, was the same which put the iron of self-sacrifice into the next generation, out of which our early churches were developed.

These people were lovers of education and of the refinements that go with it.

Could we but have had a peep within the stockade called Harrod's Fort, where Harrodsburg now stands, in that first

winter spent in Kentucky, 1775, we would have found a school, the first school in Kentucky, taught by Mrs. Jane Coomes, wife of William Coomes, who was prominently identified with these settlers. Very early, we find women opening their homes to worshiping congregations, and church courts before "Meeting Houses"* were built.

The story of planting of Presbyterianism in Kentucky links up with the McAfee settlement, in 1775, which was headed by three McAfee brothers, with Samuel Adams and James McCoun, near where now stands the pioneer church of New Providence, sixteen miles north of Harrodsburg, Kentucky.

The Rev. David Rice, who came to our State from Virginia, in 1783, was called the Father of Presbyterianism in Kentucky. Being a personal friend of the McAfee settlers, he was induced by them to return to Virginia, and to bring back his family with him to Kentucky, which he did in the fall of that same year. Owing to the impassible roads, his ministry during that fall and winter was confined to Danville and vicinity, where he preached in the homes of the people. David Rice's monument now stands in McDowell Park, beside the old Presbyterian Church in Danville, this church being one of three organized by "Father Rice" about the same time.

From page 65, Davidson's History of Presbyterianism in Kentucky, we quote the following:

> "On the opening of Spring of 1784, Mr. Rice extended the sphere of his labors, and gathered three large congregations near Harrod's Station, as a central point: Danville (Concord), Cane Run and the Salt River Settlement."

Houses were put up without delay, and the year following, 1785, churches were regularly organized in them all.

Here, as in Virginia, women bore their share of support, by barter of deer skins, furs, butter, to which we must add

*Davidson's History, page 35. The Church of England monopolized the term Church, and dissenters must needs call Temples of worship "Meeting Houses."

the product of distaff and loom, to say nothing of that part always assigned her, the furnishing of sand and lime for "filling in the chinks," a duty from which she has never been released to this good day.

Kentuckians delight in deducing their history from the Kirk of Scotland, says Davidson, and why not, when so vitally connected? For while we find our forebears leaving Ulster in clans of kith and kin, the spirit of clanship followed them across the seas and across the Alleghanies, and still exists right here in Kentucky, cherishing the same ideals and traditions.

A story of this period seems worth the telling, since it touches the blood of thousands all over this country today, and also gives to us a glimpse of the invincible spirit of our Protestant forebears. It dates back to the religious wars between England and Scotland, and the seige of Londonderry, 1689, and clusters around the name of Jane McAlister. (See English History). When, on the morning the beleaguered city was, by starvation, doomed to surrender, behold—the enemy had abandoned the gates! At dawn of day, they had spied through the barracks what seemed to be a line of barrels of flour, and believing the siege in vain, they had departed. In the darkness, before the dawn, the last dust of flour within the city, had been sprinkled over *empty* flour barrels and this ruse saved the city. Jane McAlister had sprinkled the flour.

In an old burying-ground five miles from Danville, lies the grave of Mary McAlister, granddaughter of Jane, and wife of Abram Irvine, who lies by her side. Mary has left a lively record of generalship and resourcefulness, proving herself as true to type, since, by ruse or persuasion, she rescued her little daughter stolen by the Indians. She and her husband, Abram Irvine, were charter members of the old Danville (Concord) church, and he was a first elder. From these have come a long line of staunch Presbyterians, scattered throughout the country. One of their daughters, Margaret Irvine, became the wife of the noted evangelist, Rev. John Lyle. In

her husband's absence from their home in Lexington, while he was making preaching tours through the wilderness of Kentucky, she often prepared his sermons for him. The two educated a number of young men for the ministry. Among their beneficiaries were James Barnes, Robert Lapsley, John Dickey and Bishop Kavanaugh.

Transylvania Presbytery, a part of East Hanover, Virginia, was organized in the Danville Court House in 1786, and then included the entire State and portions of others. It is interesting to note that Transylvania took her first home missionary collection in 1790, by order of Synod of Virginia, to which we belonged, until Kentucky Synod was organized, in 1802.

Owing to a very low spiritual condition about that time eight young men were sent to Kentucky as missionaries from the Synod of Virginia. Some of these, with their wives and families, like Father Rice, suffered privations and one of these women, the wife of the brilliant Dr. Campbell, who was in delicate health, was found subsisting on pumpkins, having for weeks, been "hewer of wood and drawer of water" for her family, too proud to let her wants be known. Does Kentucky owe anything to Home Missions?

There are many records of heroic self-sacrifice, of our pioneer women, among them that of Margaret Armstrong Cleland. She was the daughter of Captain John Armstrong, who, with his brother William, joined fortunes with the McAfee brothers in 1784. She married Rev. Thos. R. Cleland, a famous evangelist of mid-pioneer days who, in 1813, became pastor of the new Providence Church. Their home was known as "The School of the Prophets."

Within a few years, fifteen candidates for the ministry were educated under their roof. There were no seminaries in the West, no access to books, save those owned by the ministers. With a family of ten children, in those primitive times, when all the clothing was spun and woven at home, this noble

woman shared her home with those young men, receiving from them little or no recompense. "Never, within the two years in which I lived in this home, did I see Mrs. Cleland impatient, or show an unkind spirit," was the tribute paid by one of the beneficiaries.

The daughters of Captain John Armstrong were members of the New Providence Church and were the mothers of a race of preachers under the names of Cleland, Lapsley and Irvine. Belonging to the same clan, but to a later generation, was Dr. Wiley Forsythe, the founder of the Kashing Leper Hospital, and his sister, Jean Forsythe; also Mrs. Bessie McAfee Mitchell, now under the U. S. A. Board in China.

From 1784 to 1804 was a busy period of church organization in Kentucky, beginning in the center of the State. Churches were ministered to in groups, and in the intervals, were imposed a task of memorizing Scripture and Catechism, to be recited to the minister at his stated returns. Often, all of Saturday was thus spent, the preacher going from house to house. It was the Bible in homes like these which helped to keep the faith in our State during that period of spiritual declension, which began in the last decade of the Eighteenth and extended far into the Nineteenth Century.

New Providence Church, which was organized in 1785 and is so rich in the service of its sons and daughters, possesses some wonderful old records of church discipline among men and women, white and negroes, in its maintenance of a high spiritual standard. The same is true of the Church in Paris (Ebenezer Presbytery), which was organized in 1787. Offenses such as Sunday travel and twelve months' absence from Church were occasions for discipline. From the Paris congregation have gone out twenty-seven men into the ministry, showing clearly the influence and work of the women of this Church and likewise, the spiritual tone within it.

EARLY INSTITUTIONS AND ORGANIZATIONS, 1822-1880.

Bible Societies.

Kentucky has a gratifying record in regard to Bible Societies. According to Collins' History of Kentucky, Volume 1, page 492, "The Kentucky Society was organized in 1811, about the fourth in order." It adopted the policy of forming County Auxiliary Societies, and the one in Springfield, Washington County, was formed in 1817, *having both men and women* members. The Female Bible Society of Lexington was organized in 1822, and was still in existence in 1871, when Mrs. Thomas Skillman, at the ripe age of eighty-five, was directing operations after years of activity in it. She and her husband, Dr. T. T. Skillman, were prominent Presbyterians. Miss Sue Scott, of Lexington, a kinswoman of Mrs. Skillman, in a recent letter, says: "I can remember a number of women annually meeting from house to house, asking for money for this Society, to send Bibles to the needy, and I helped in the work myself." This statement from living lips, links up directly woman's pioneer organized work with today and also gives true light on the method of work in these Societies.

Life Membership in Western Missionary Society—1838-1845.

Because it was found that large districts of the Presbyterian Church were slumbering in inaction and taking little interest in the American Board of Foreign Missions, by reason of its remoteness, the Western Missionary Society was organized in 1831, according to the approval of General Assembly. This society was supported by the churches of the Synods of Pittsburgh and Kentucky, which represented the middle West—Western Pennsylvania, Ohio, Indiana and Kentucky. It was the custom to solicit Life Membership subscriptions, $30.00 for male and $20.00 for female membership. The publication of the Society was the *Foreign Missionary Chronicle,* and

between the years 1838 and 1845, the names of a number of Kentucky women were recorded. Miss Anna Allen, of Shelbyville, was enrolled through the contribution of the Shelbyville Sunday-school. Probably she had been zealous in her teaching of missions in the school and was thus honored by it. In 1839, Miss Rebecca Patterson became a member and in 1845 Miss Eliza Kinnaird was honored by the Ladies' Sewing Society of Lancaster Church (Transylvania), the President, perhaps, but certainly a zealous worker for the cause. Mrs. Vincent Davis, of Big Spring Church, was another member. Big Spring Church, was one of the oldest in Louisville Presbytery (1804) and was frequently noted in the *Foreign Missionary Chronicle,* for its liberal contributions, both from the Congregation and the Sunday-school. In 1838 they enrolled their first elder and itinerant pastor, Dr. Bemiss, as a life member.*

Bethel Woman's Auxiliary—1825.

The first Presbyterian Woman's organization recorded in Kentucky is that of Bethel Church, Transylvania Presbytery known as the Woman's Auxiliary to the American Board. In 1835 it was reorganized as Auxiliary to the American Tract Society.

Very early in the settlement of Kentucky, groups of hardy pioneers found their way into the rich sections of Shelby County, and as early as 1796, Rev. Archibald Cameron, of Scotland and Virginia, was called to minister to a number of these groups, worshiping in each others homes or in school buildings at Teck Creek and Bullskin.

About 1810 these groups became the Shelbyville and Mulberry churches, two of the oldest in Louisville Presbytery. The early rolls of these congregations are most interesting, bearing names which still endure in this section, of families which have become leaders, intellectually and socially, and

*The above information was furnished by Miss Hollis Hering of the Missionary Research Library of New York.

are closely associated with the life of the Presbyterian Church in Kentucky.

Ladies' Working Society of Shelbyville—1833.

The first woman's society of which there is record in the Louisville Presbytery, and the second in the State, is the "Ladies' Working Society" of the Shelbyville Church, sending, in the year 1833, through the pastor, $180.00 to "education." In 1837, the name of the society appears on the record as the "Female Circle of Benevolent Industry." From this date to the year 1850, this society contributed annually, varying sums in the neighborhood of one hundred dollars for the Education of Students for the Ministry, a part of this sent to a student at Princeton.

From 1844, the "Domestic Mission Fund" received contributions of a sum of money and a "box of dry goods." In 1850, a Foreign Mission Society was at work in this church and along with it a circle of little girls was organized, making nine patch quilt squares for missions and being taught by one of the good women of the congregation. Three of the original "little girl" members have labored in this church continuously for the last seventy years, guiding and directing the organized work of the women—Mrs. Annie B. Harbison, Mrs. Sally Offutt Moxley and Mrs. Jane Logan Bell, descendants of original pioneers in this section.

From the Shelbyville Church have gone out four missionaries of the Cross to foreign lands, five ministers of the Gospel, and a Professor at Centre College, also one candidate for the ministry, while the family of Harbison has fifteen descendants bearing that name, who have been or are church officers; a record in which the mothers should have due credit for the training of the Christian character of their sons.

As early as 1839, monthly Concerts of Prayer for Foreign Missions were observed in the Shelbyville Church, at which time contributions were also made. In the years 1837 and

1838, the same institution was observed in the Old Pisgah Church (West Lexington). These are precious remnants of an institution more than a century old, in answer to the famous appeal of Jonathan Edwards.

One of the names on the first roll of the Mulberry Church (Shelby County, 1810), is Betsy Venable, the wife of one of the first elders. She and her husband were the progenitors of fourteen ministers of the Gospel from Kentucky, with four granddaughters the wives of ministers. Her daughter, Mary Venable Logan, was left a widow with seven small children and a farm, which she managed herself. In 1863, the Mulberry Church, in need of a pastor to maintain its life, found itself in hard straits, because the men felt the salary could not possibly be raised in the dire times of war. At this, Mary Venable Logan rose and headed the subscription with one hundred dollars. The record is that the remaining sum was quickly subscribed and a minister called. It is not strange that later, a son of this fearless widow, Rev. J. V. Logan, D. D., became the President of Central University, in Richmond, Kentucky, and that three of her grandsons are now ministers of the Gospel.

A Foreign Missionary Society was organized in this church in 1837 by Mrs. Abram Irvine, and for years much of the strong missionary atmosphere was due to Mrs. Irvine and to the conscientious teachings of her son, Rev. William Irvine, and his gifted wife, Mrs. Lacy Hoge Irvine.

Another group of pioneers had settled in a beautiful and fertile spot on the Ohio River, calling their section "The Land of Goshen," and such it has proved to be in point of beauty and fertility. In 1825, a church was organized by Rev. Gideon Blackburn, the Presbyterian Circuit Rider of the Ohio Valley. Most of the settlers were old Scotch-Irish families, and this church, together with a school, conducted by its ministers, was the center of community life for many years. The name of Lavina Winchester Snowden is closely associated with that of

her husband, Elder Francis Snowden, in the upbuilding of the religious and intellectual life of this whole district, where she lived and worked until she was ninety-eight years of age. She came from Maryland, through Virginia, to Kentucky, on horseback, with the pioneers when she was ten years old. At sixteen, she was married to Francis Snowden, and soon after, passed through a harrowing Indian Massacre. She and her husband were charter members of the Goshen Church and their home was the home of the local Presbyterian pastors for a generation. Elder Snowden gave the minister his board, a suit of clothes and a horse, while the congregation made up the salary, but he expected all the young pastors to cut their own wood and wait on themselves.

The Mother Church of the city of Louisville was the First Presbyterian Church, organized in 1816, by a group of seventeen pioneers, eleven of whom were women. In the very early days, when there were only fifty-five members, Miss Mary Ann McNutt and Miss Polly Logan raised the money to buy a solid silver communion service and baptismal bowl. Miss Eliza Graham was another of the striking personalities and devoted workers in the early days. When the church burned, in 1838, she, at the risk of her life, rushed into the burning building and rescued the Bible from the pulpit. It is now one of the prized possessions of the Sunday-school. At a very early period, 1850, the interest of the women was enlisted in providing a home for orphans of the Presbytery and Synod, and one of the members, Mrs. Samuel Casseday, gave the lot on Preston Street where the first building was erected. This was the beginning of a very large interest which the women of the First Church have ever since taken in orphanage work.

Miss Jennie Casseday.

From the First Church has gone one of the most fragrant lives ever known in Louisville, that of Jennie Casseday. Born June 9th, 1840, in Louisville, she was the daughter of Mr.

and Mrs. Samuel Casseday, coming of a strong Scotch-Irish Presbyterian family. In young womanhood, she was thrown from a horse in a runaway accident, and was hopelessly crippled so that for thirty years she lay upon her back, helpless and in almost constant pain. During the war, sorrow and lost fortunes overtook the family, and life seemed hopeless, as she fought the battle of doubt, despair and black unbelief. But her faith triumphed, and she came out of her travail a newborn being, destined to perform a service of great reach and value.

Through her idea of the ministry of flowers in brightening the lives of the poor, the sick and forsaken, grew up the "Flower Mission," at first a local benevolence and the forerunner of the Associated Charities of Louisville. Each bouquet was accompanied with a verse of Scripture. This was taken up by the W. C. T. U. and became a national service, with Miss Casseday as its Superintendent. The brightness it brought to the lives of prisoners, and their testimony to Miss Casseday is a story in itself. She instituted the order of King's Daughters in Louisville and in Kentucky. Then, mindful of the hard grinding lives of so many working girls, she started a vacation home, known today as the Jennie Casseday Rest Cottage where, for a very small sum, a girl can have a few weeks in the country, of real rest and recreation. These ministries she accomplished through the help of many friends who were constantly drawn to her, men and women, rich and poor, Christian and unbeliever, but none ever left her presence without realizing the source of her strength and beauty of life.

It is not until quite a late period that there is any record of organized work among the women of the First Church, but in the Second Church, which was an offshoot of the First Church, there existed as early as 1850, "The Ladies' Benevolent Society," which held meetings in the homes of the members, where they did sewing for the orphans and poor in the congregation. During the Civil War, the meetings were dis-

continued, but in 1866, they were taken up and the activities extended to "Foreign Missions, Entertainment, Visitation and Comfort and Relief." The comfort and relief work was principally for destitute Confederate soldiers. The call of country churches for help was always responded to, for in those days there was no systematic home mission department. As a means of filling their exchequer, they were allowed to put a show case on one of the large river packets that plied between Cincinnati and New Orleans, having on sale fine and dainty sewing and dressed dolls. For years they did a big business. Mrs. E. B. Owsley and Mrs. Stuart Robinson were two of the strong moving spirits of the society. The two missionaries representing the Second Church in China today are Mrs Lettie Taylor Grafton and Mrs. Martha Cecil Wilson, granddaughters of the Benevolent Society.

The work of Mrs. Stuart Robinson did not stop in her own church, which she served so faithfully during the long pastorate of her husband. Their home was a large country tract south of Louisville, which is now called Central Park. It was then real country, surrounded by farms. Mrs. Robinson and her mother, Mrs. Alethia Brigham, seeing so many boys and girls outside of church influence, gathered them into their sitting-room each Sunday afternoon, beginning with the year 1857, for Sunday-school service. Some of the children walked miles to attend. During the Civil War, encampments of soldiers all about the Robinson home, which was under the surveillance of the Northern Army, interfered with but did not stop the school. At the close of the war, attendance so increased that a little chapel was built on the place. Mrs. Robinson, with her mother and the young Robinson children, continued to direct the work. She lived to see this pioneer effort of hers grow into the organization and building of the Stuart Robinson Memorial Church.

Danville—1840.

In the Danville First Church, which was founded in 1783, there is the record of a Ladies' Aid Society, in the early forties, contributing annually to missions. This was followed by Foreign Mission Pledge Bands in 1878, which developed into a Foreign Mission Society in 1884. Long before the women really began to study missions, the children of the Church, led by Mrs. Emily Howe Green, wife of the pastor, who came in 1876, were meeting monthly and supporting Chinese girls. Mrs. Eliza Talbott Venable and her sister, Miss Elizabeth Talbott, were members of the band of "Willing Workers" when they were children. They went to China as missionaries from the Versailles church.

Doremus Circle—1850.

The Springfield Church had a Doremus Circle in 1850, due to the pioneer activities of Mrs. Harriet McElroy Brown, widely known as "Cousin Haggie." She was a woman of consecrated wealth and wide sympathies. As 1850 is an early date for a Doremus Circle, especially in the South, it is supposed that Mrs. Brown, in her frequent trips East, came in contact with Mrs. Doremus, and co-operated with her in her efforts to bring light to the women of the Orient.

Perhaps the most notable service of Mrs. Brown was in behalf of the Japanese youth, Joseph Neesima, to whose support she became the largest contributor while he was in America, not only through her purse, but also through the moral strength of her personal friendship which followed him through correspondence, back to his native home. Between herself and the boy, Neesima, existed a strong bond of affection, he always referring to her as his "American Mother." On his return to Japan, he became the founder of Doshisha University,*

*The Doshisha University was founded by the help of the American Board of Foreign Missions, through the efforts of Joseph Niijuma, or Neesima, a Japanese who, in 1864, fled from his country, taking his life in his hands, for at that time, to be caught leaving the shores of Japan meant decapitation. When he returned, he was prepared to tell his people something of American Christian civilization.

and a man so beloved by his countrymen that when he died, it is said a procession a mile and a half long followed him to his grave. Buddhists and Christians, side by side, vied to do him honor.

After Neesima's education had been completed, Mrs. Brown adopted another Japanese youth, and was never without a protege for Christian Education in home and foreign fields.

The Richmond Church was organized in 1827, with sixteen members, twelve of whom were women. Their first annual report records a gift to missions and Christian Education. (Three-fourths of the membership were women). Their seventeenth member, Mrs. Betsy Dean, was noted as a Deaconess and Home Missionary extraordinary. According to an old pastor, the women of Richmond held the Church together and saved it from destruction during the Civil War, which was true of many churches in Kentucky and elsewhere.

The Moffett Family.

In both Lebanon and Stanford Churches, the saintly influence of Mrs. Lena Crawford Moffett is still felt. It had been her earnest prayer that she and her husband, Rev. A. S. Moffett, might be sent to China. This prayer is now being answered by the service of six of her children in that field: Rev. Lacy Moffett, Miss Carrie L. Moffett, Mrs. F. R. Crawford, Mrs. Robert McMullen, Mrs. J. C. Crenshaw and Miss Natalie Moffett.

Paducah—1843.

Owensboro, Henderson, Paducah and Hopkinsville, are cities in the western section of Kentucky, which had Presbyterian Churches early in the Nineteenth Century. Paducah had a Ladies' Benevolent Society in 1843, enrolling forty names between the years 1843 and 1859. They relieved the needy in their community and supported a Mission School. In Owensboro, in 1850, women were banded together both for the needs of their own church and to promote Foreign Missions. They

kept no records. Hopkinsville also had a Missionary Society in 1850.

India was a mission field which very early attracted attention and interest in Kentucky. In 1847, Rev. Charles W. Foreman went to India from the Washington Church (Ebenezer), with Geo. O. Barnes (Transylvania) and as a result, nearly every member of his family has given service in this field. In a little paper published in 1858, by the Presbyterian Board of Foreign Missions, New York, a report is made of Sunday-school contributions of the children from the Southern States by Presbyteries. Ebenezer is represented by Covington and Sharpsburg; Louisville by Hawesville, "A New Year Gift from Jane Bell Hanna," and Transylvania by Springfield. In 1862, Mrs. Emma Railey Henry went from the Versailles Church to India, leaving with her mother a baby girl of eleven months, who, when grown, was also a missionary to India.

Two societies organized in the seventies, which have had large results during the years are the Woman's Foreign Missionary Society of Nicholasville, organized by Mrs. Josephine Young, in 1870, and doing its work through five pledge bands; and the Foreign Missionary Society of the First Church, Lexington, which Society has the unique record that the pastor of the Church was its President from 1875 to 1882.

The Church at Paris gave a rich contribution to our pioneer work in Hangchow, China, in the person of Mrs. Annie E. Randolph. She carried on a school for girls which, at the time, was a wonderful innovation in China, laying down three conditions for entrance which appeared staggering. The girls must come with unbound feet, unbetrothed, and must study the Bible. The conditions were accepted by many and the school grew. Her wisdom and foresight are appreciated today throughout the country, by hundreds who were spared the pains of foot-binding.

In the Bayless Memorial Church at Grayson, which owes its beginning, in 1875, to the Extension Work of the Augusta

Sunday-school, Mrs. Martha Jones was the moving spirit for a generation, inviting people to attend services, entertaining ministers, often furnishing light and fuel for the church and acting as sexton; teaching in the Sunday-school and standing at the door to welcome children. She had the joy of seeing all of her children and many of her relatives join the church she so loved.

Two of the leading churches of Louisville were the direct result of the zealous, prayerful efforts of women to have a church home for the children of new communities, as yet without church influence. The Highland Church took its inception from a little Sunday-school in which Mrs. Harriet Larrabee and Mrs. A. A. Wheeler labored untiringly, and the Crescent Hill Church loves to revere the name of Mrs. Cordelia Russell Gaines, as its "Mother." Both of these churches are strong missionary churches, largely through the zeal of their women's organizations, which have given many leaders to the Louisville Presbyterial.

PRESBYTERIAL ORGANIZATION.

Ebenezer Union—1894.

The Augusta Church bears the honor of being the hostess to the First Presbyterian Union in Kentucky. There had long been the desire, deep in the heart of one woman, Mrs. Bell R. Cleveland, of Augusta, to organize Women's Missionary Societies throughout her section and to bring them together for more effective work through Presbyterial Organization. This was at a time when such a movement in this State was regarded with suspicion by the brethren and largely opposed by both men and women who did not understand.

Mrs. Cleveland presented her plan to a number of consecrated women who were convinced of its value, and they decided tentatively to undertake the work. But first, they had to get the permission of Presbytery. Mrs. Cleveland was chosen to

do this, and went before the body with much anxiety, as she feared opposition. Her fears, however, and those of her associates, proved groundless, as she was received most graciously and those from whom opposition was expected were the staunch supporters from the beginning. In Augusta, on September 13th, 1894, the Missionary Union was formed, and Mrs. Cleveland was elected President. The growth of the organization has been continuous, during the succeeding years. Drs. Rutherford and Scudder strongly supported her.

Louisville Union—1899.

In the spring of 1899, the Rev. Calvin Caldwell, at home from China, on furlough, had been addressing the Missionary Society of the Second Church, Louisville. Some invited guests from other churches were present. During his address, he suggested that the members of the various societies in and adjacent to the city might find mutual help if organized into a Union. Two or three ladies, lingering after the meeting, stopped to consider the suggestion, and one of these, Mrs. Charlton Rogers, asked: "When could we start such an organization?" To which, Mrs. R. C. Davis, President of the Second Church Society, responded enthusiastically, "Now!"

Then and there, with the help of Rev. Calvin Caldwell, the first steps of organization were outlined. A Constitution, previously prepared by Rev. E. M. Greene, of Danville, was secured and adapted to needs and in the fall a call was sent out to all of the churches in the Presbytery, to come together to organize at the First Church, Louisville. There was an enthusiastic response. Several of the ministers of the city were present and gave their approval to the movement, the organization taking the name of the Woman's Missionary Union of the Louisville Presbytery. Mrs. Charlton Rogers was elected President. It was recognized by Presbytery, but left very much to itself. However, one of the staunchest champions of the movement, both before Presbytery and Synod, was Dr. Wil-

liam Hoge Marquess, who was one of the first men to catch the vision of what the complete organization of the women in Presbyteries and Synods, and then in the Church at large, would mean for the Church. The names of Mrs. Charlton Rogers, Mrs. R. C. Davis, Mrs. Mary H. Tarry, Miss Louise Speed, Miss Lucy McGowan and Miss Mary Blain, are honored as pioneers.

The work grew rapidly as it ministered to needs that were long felt.

Mrs. John Little.

It meant much to the Louisville Presbyterial to have Mrs. John Little for its President during the last two years of her life. Although the greater part of her work was done in Louisville, it was of such a far-reaching character, that its influence was felt in many parts of the country and especially in the South.

She was a woman of splendid education and training, and a gifted speaker. But her greatest gift was a rich human sympathy for all who were afflicted and oppressed, especially for little children who needed a friend. She gave herself unstintingly to alleviate conditions, working for the establishment of the Juvenile Court, for city play grounds and for a better school system.

After her marriage to Mr. John Little, she became his colaborer in the Presbyterian Colored Mission, of Louisville, building it up to an institution of national prominence in the character of its uplift work for the Negro. "She was a rare and understanding friend of the colored people, a Missionary of Jesus to them." She was asked to speak throughout the South in their behalf, urging a wider educational opportunity and a more enlightened treatment of them by their communities. This was work preliminary to the organization of the Inter-Racial Commission.

With Mrs. Winsborough, she had a large part in estab-

lishing the Conference for Colored Women at Tuscaloosa, Ala., and the second conference was the last piece of work she did before her death. Here she spoke two or three times each day and on a new subject each time. At the time of her death, October 31st, 1917, she had been President of the Louisville Presbyterial nearly two years, and had done much to increase its efficiency and breadth of work.

As a memorial to Mrs. Little, the Presbyterial contributed five thousand dollars towards the building of a ward for Colored Children, in the Red Cross Colored Hospital of Louisville, to be known as the Eleanor Tarrant Little Memorial. Nearly a quarter of the sum of money needed was given by colored people as a testimonial of their love and gratitude.

As a further token of love to Mrs. Little, the Presbyterial has had a special interest in the Colored Women's Conferences, sending Mrs. Lucy Sheppard as an instructor wherever she is needed.

West Lexington—1905.

In the Spring of 1890,, a meeting was called by the Missionary Society of the First Church, Lexington, for the purpose of considering a Presbyterial Organization. Representatives were present from the Societies of the Versailles, Midway Pisgah, Bethel, Horeb, Walnut Hill, Pine Grove and Mt. Sterling Churches. An interesting program was carried out the matter of forming a Presbyterial Organization was fully discussed and those present agreed that many benefits would result from such an organization, but desired to give the matter fuller consideration. They adjourned, to meet the following April in Versailles. This meeting, however, was not held, and according to the minutes of the Society, "the thought of any further action was given up, for fear of offending the brethren." Could this plan have been put through West Lexington would not only have been the first Union in Kentucky, but one of the first in the Southern Church.

Dr. McCorkle, then pastor of the Church at Nicholasville, was one of the staunchest friends of the movement and began in 1904 to urge the organization of a Presbyterial Union, lending his aid and advice. In May, 1905, the organization was effected, Dr. Green, of Danville, also proving himself a good friend and supporter. At the first meeting, in 1890, Mrs E. S. DeLong served as Chairman, and at the meeting of 1905 she was made President and served with great efficiency for many years.

There has always been much harmony and enthusiasm in this Presbyterial. Practically all of the Societies entered into the work from the very first. West Lexington is fortunate in having its churches in a compact group with admirable roads and transportation facilities between the various flourishing towns of the Blue Grass Section.

Transylvania—1907.

In recording the very modern date of Transylvania Union 1907, the pen stands still while memory sweeps back to two significant occasions. One, the Ecumenical Council, N. Y. City, 1900, where, without let or hindrance, were assembled the united forces of Protestant womanhood, including the Oriental woman, joined in the one common effort to proclaim His Kingdom.

In this common voice was one missing note. The Presbyterian woman of the South was present with zeal and enthusiasm, but in so far as any official report of Woman's Work was made, her's was the missing note.

Antedating this occasion by only a few months, in the little town of Lawrenceburg, Ky., was assembled Transylvania Presbytery, U. S. To it was presented a paper from a Woman's Union, which had been tentatively formed at Danville, ten days previous. Officers had been chosen and a Constitution adopted, under the supervision of Dr. E. M. Green, from whose judgment in matters ecclesiastical and orthodox, there was no

need of appeal. Into his hands was placed the paper, together with a letter prepared by the women, addressed to Presbytery begging approval of their action. It was soon found, that while approval might be given by the majority, yet from certain sources would come violent opposition. Very discreetly Dr. Green withdrew the paper, notifying the brethren that it would not be offered again until called for.

This sketch from Transylvania explains in a most concrete way, the *why* of the missing note at the Ecumenical Conference. This same experience was repeated in many Presbyteries.

This seemed, for the Southern Presbyterian Church, a situation to evoke pity, but there were, at that time, *women and men* with a vision who felt themselves already a part of a great movement which of its own momentum would sweep aside all barriers.

However, the little Presbyterial drama of 1899 did not reopen for several years. Seeds of discord had been sown and it required far more courage to take the initiative then than now. But presto! The Church itself was about to solve the problem through the launching of the *Forward Movement*. In the fall of 1907, in the same First Church, Danville, *at the request* of Presbytery, the Transylvania Union was revived after its suspension of eight years, adopting the same Constitution and supported largely by the same constituency.

Mrs. Mary D. Irvine was re-elected President, which office she held for fifteen years, calling forth the love and admiration of her constituency.*

It was with deep regret that Transylvania transferred the mountain churches of Corbin, Jellico, Pineville, and Middlesboro, to Appalachia Synod in 1915. The women of these socie-

*From Transylvania report of Auxiliary meeting, 1923. Mrs. H. P. Cooper, President, Transylvania pledged $150.00 to furnish a room in the General Assembly Training School, Richmond, Va., to be marked. "An appreciation in honor of Mrs. Mary D. Irvine, founder and first president of Transylvania Presbyterial."

ties had proved valuable members of the Presbyterial and had manifested their appreciation of Union privileges.

Paducah Presbyterial—1907.

Through the instrumentality of Miss Lucy McGowan Synodical visitor, the societies of Paducah Presbytery were called together, in Morganfield, in the Spring of 1907, to organize a Union. Mrs. Laura V. Shaw was elected President.

Muhlenberg—1908.

On January 30th, 1908, eighteen delegates from the Churches of Muhlenberg met at Greenville for organization, which was effected with Mrs. George Lowell, as President.

Paducah-Muhlenberg—1911.

At a joint meeting of these two Presbyterials in Greenville, 1911, they decided to combine, hoping to strengthen their organization. This made a very large district, with widely separated cities and towns, not readily in touch with each other. The wisdom of the combination has been questioned for a long time.

SYNODICAL ORGANIZATION—1911.

As has been stated in the foregoing, the problem of the Woman's movement not only in Kentucky, but all over the Church, was being solved by the Church itself. The impact of the foreign appeal was pressing hard and it was necessary to arouse the church to its responsibility. A statesmanlike view of the situation suggested a Forward Movement towards intensive education and organization. At a meeting of Assembly's Foreign Mission Committee, in 1907, the plan was proposed to reach the women and children *by women.* The following is a part of their resolution, March, 1907: "Resolved. that the Secretaries be requested to express to the Presbyterial Unions, the Committee's grateful appreciation of the work they are doing, and suggest to them at their spring meeting, an

effort be made to secure the services of one or more lady visitors in each Union, to go among the churches where the work has not been organized, to establish societies, and to help introduce Missions in the Sunday School." In accordance with this request, the Kentucky Synod appointed Miss Lucy McGowan, of Louisville, as Synodical visitor. Of the need of such an agency Miss McGowan's first report testifies: "We are stronger by fifty-seven organizations today than we were one year ago." It was the educational side to which Miss McGowan measured up so splendidly, and through her, the women of the Paducah and Muhlenberg Presbyteries were brought into Union.

To Transylvania, and especially to Mrs. Mary D. Irvine, belongs the honor of the first active step towards Synodical co-operation. In Jellico, in 1910, at the annual Presbyterial meeting, representatives were appointed to meet with those from other Presbyteries, with this in view. Not until the Fall of 1911, at the Bardstown Road Church, Louisville, did the representatives of Transylvania, West Lexington, Ebenezer and Louisville get together for a short time at the close of the meeting of the Louisville Presbyterial. All brought the endorsement of their organizations for Synodical co-operation. Mrs. Irvine was elected Chairman and Miss Ruth Crow, of Richmond, Secretary. (Miss Crow was unable to serve and Mrs. Irvine acted as Secretary as well as Chairman). No provisional constitution was ready for consideration, but the Georgia plan was endorsed and Mrs. Irvine was instructed to attempt to fill the offices suggested by that Constitution, and also to make further Synodical investigation, and to call the Kentucky body together again as soon as practical.

The very first piece of work accomplished by this tentative Synodical was the endorsement of the Missouri movement to petition General Assembly for a Secretary of Woman's Work. Kentucky was the sixth State to take this action.

On October 16th, 1912, the Synodical Conference of Ken-

tucky met at the Second Church, Louisville, to complete its organization. Transylvania, West Lexington, Louisville and Paducah-Muhlenberg, were represented. Synod had sent Dr. McCaslin, of Bowling Green, to give such counsel and advice as was necessary.

It was a great privilege to have present Mrs. Winsborough, the newly appointed Superintendent of Woman's Work, and through her clear presentation, to begin work with a thorough understanding of the meaning of the Woman's Auxiliary, synodical, presbyterial, and local. During the year that had passed, Mrs. Irvine had encountered much opposition and misunderstanding, because of the revolutionary nature of the plan and she had had to feel her way practically unaided and unsupported.

Mrs. Winsborough presented a Constitution, which was adapted to Kentucky's needs. Miss Lucy McGowan, of Louisville, who had special knowledge of the churches in the Synod, through her office as visitor, was elected President, and Miss Alice Eastwood, of Louisville, who had served for nine years as Secretary of Louisville Presbyterial, was elected Secretary of Synodical. Thus the movement was launched in Kentucky under most auspicious circumstances, without the inconvenience of changing name or plan and with a desire to enter into the new movement with much enthusiasm.

During the succeeding years, Synodical has prospered under the devoted leadership of Miss McGowan, Mrs. W. M. Charlton, and Mrs. H. P. Cockerham, one of our beloved missionaries in the mountains. All of these Presidents have had the honor of serving as Secretary of the Woman's Advisory Committee during their terms of office.

For the last four years, Synodical has made marked strides forward, instituting and conducting most successfully the State Young People's Conference at Danville, a Woman's Conference at the Jackson Institute and in the Summer of 1923, its first Colored Woman's Conference.

No fitter close to Kentucky's sketch can be given than the following testimony to Mrs. Mary D. Irvine, from Dr. E. M. Green, her pastor for forty-six years, and himself a constant champion of the Christian woman:

"Among those who have had a vision of the work which the Christian women of the present day have been called to do, and which has been largely realized in the Woman's Auxiliary Movement in our Church, a prominent place must be given to Mrs. Mary Davis Irvine, of Danville, Kentucky. With the strong blood of the Scotch-Irish in her veins, mingled with a strain of the Welch and the Huguenot, derived from her sterling Presbyterian parents, Jonathan Davis and Susan Speed Thornberry, of Spencer County, Kentucky, she was endowed by nature with a vigorous mind, and by grace with a positive Christian character, developed under the training of the Rev. David T. Stuart, in the Shelbyville Female College, and was well prepared for effective service in the Church, and for personal influence in society at large. Her enthusiasm for Missions has been contagious, and has made her a leader among her sex; while her large and accurate information of the Church's work, at home and abroad, has fitted her for intelligent leadership. Her zeal and devotion have been inspiring and stimulating to those associated with her in the study of the world's needs; while her patience, wisdom, and tact are unfailing in developing the interest, service and consecration of her fellow-workers."

LOUISIANA

Miss Sophie B. Wright, Louisiana. Beloved as a Christian Philanthropist.

LOUISIANA

The early history of Presbyterianism in Louisiana runs parallel with the history of the First Presbyterian Church in New Orleans, organized in 1823, the first of that denomination in the State; and the history of the organized work of the Presbyterian women of Louisiana dates back to the first society in this church.

Prior to the Civil War there were few women's organizations and consequently little to report. But we may be reasonably certain that there was much fine and noble and beautiful *unrecorded service* rendered by these women of the olden days, and that their hearts and their interests were in all the church's work and that in their more quiet way they helped it on. The Ladies' Benevolent Society of the Prytania Street Church was organized in 1852.

During these early days, there were undoubtedly occasional visits from missionaries returning from their labors nearby or in distant lands. Such a visit is remembered by one who was a child at the time. It was made by Mrs. Harriet Wright, wife of Rev. Allen Wright, both of whom were early missionaries to the Choctaw Indians. Mrs. Wright, then a widow, was returning to her field of service and her brief visit left in its trail information about the Indians and created interest in them which still endures.

After the Civil War and the terrible days of readjustment which followed, in March, 1869, encouraged by their pastor, Dr. B. M. Palmer, the women of the first Presbyterian Church "banded themselves together into an Association for Christian and Benevolent work." As the historian writes: "They just entered in with no parliamentary knowledge—no charter—no constitution and by-laws, and elected their officers, who were: President, Mrs. B. M. Palmer; Vice President, Mrs. W. A.

Bartlett; Secretary, Mrs. J. W. Caldwell; Treasurer, Mrs W. C. Black."

The scope of their work was broad, the first undertaking being the outfitting of Rev. Mr. Converse for service in China, For years they supported a City Missionary and maintained the struggling church in Carrollton, now a flourishing organization in New Orleans, which owes its life to this timely assistance. From this church Mr. Andrew Allison went out as a missionary to Kiangyin, China.

They employed a Bible woman, established mission Sunday-schools in various parts of the city, contributed to both home and foreign missions and were, as their purpose stated, a most valuable "auxiliary to our church and that of Christ all over the lands."

In other churches of our faith in New Orleans and other parts of Louisiana during succeeding years, their example of good works was followed, but this organization, with its early undertakings is especially mentioned as one of the first of its kind in New Orleans, and therefore in Louisiana. The Foreign Missionary Society of First Church built the B. M. Palmer Memorial Hospital for women in Kashing, China.

Memorial Church—New Orleans.

Memorial Church is the gift of Mrs. Henry W. Bartlet by whom it was erected in 1874 in memory of her husband. Mrs. Bartlet originated the New Orleans Christian Woman's Exchange which for more than forty years has extended a helping hand to the woman in need.

Miss Sophie B. Wright.

Louisiana is proud to record that Miss Sophie B. Wright, well known philanthropist, was an earnest member of the Presbyterian Church. She was born in 1866 and died in 1912. The forty-six years of her noble life were given to outstanding work for her Master.

When two or three years old she had a fall which resulted in making her a cripple for life. Though seldom free from pain she was a tireless worker. At fourteen years she hung out a sign "Day School for Girls, 50 cents per month" and so began her career as an educator in her city, New Orleans.

At eighteen a young acrobat came to her asking her to help him prepare for a civil service examination and stating that he had no money to pay for her services. Although already teaching in two schools and studying in a third, she gave him her evenings. And so began her free night school for the youth of the city. This work so grew that her pupils numbered 1,000 and many earnest women came to her assistance, as teachers.

As the years went by and her many heavy duties made too great a drain on her frail strength the city took over the night school and it became a part of the public school system.

Miss Wright was made the State President of the King's Daughters of the Louisiana branch and under her leadership the organization was largely instrumental in putting up an annex to the Home for Incurables to be used for crippled chil dren.

The influence of this remarkable woman still holds sway over the King's Daughters of Louisiana, and at each annual convention her picture is brought to the church and rests on an easel at the right of the platform.

The women look upon a beautiful face crowned with snowy hair made so by pain, not age. In her lap, rests an open Bible. By this book she patterned her life and demonstrated the power that may be wielded by the Christian woman in the broader fields of charity beyond the bounds of the church. Miss Sophie Wright has written two devotional booklets called Heart to Heart Talks.

WOMAN'S FOREIGN MISSIONARY UNION OF NEW ORLEANS—1896.

It was not until 1896 that anything like united organization was thought of. Each church society was a law unto itself, working in its own sphere, independent of every other. The disadvantage of this was keenly felt, when in the winter of that year, Mrs. J. L. Stuart, Sr., came to New Orleans to interest the women of all the churches in the work in China, and found great difficulty in getting groups of women together for meetings with her; misunderstandings as to dates occurred, and once she was at one society without an audience. At another time the women came and there was no speaker.

The necessity for closer co-operation among the women of the churches was so evidenced on that occasion, that immediate steps were taken to bring this about, and under the advice of Dr. J. H. Hall, pastor of the Canal Street Church, a letter was sent to all Presbyterian Missionary Societies, asking how it might be possible for missionaries to visit the city and deliver their stirring messages without becoming exhausted trying to get the women together.

Several conferences followed, resulting in the organization, under the guidance of Rev. Dr. B. M. Palmer, and Rev. Dr. J. H. Hall, of "The Women's Foreign Missionary Union of New Orleans," April 27, 1896.

Some criticism of this movement was encountered in the early days. It was said they were trying to "show off," were "breaking down the traditions of our church," etc. The daily press, although under protest on the part of the organization, reported the meetings very fully and accurately, and it was decided that Providence meant in this way to disseminate foreign missionary knowledge, and the clippings were preserved to vindicate the motives which inspired the organization of the Union.

The first officers were: Mrs. John L. Many, President; Mrs. W. M. Baker, Vice-President; Mrs. J. H. Franklin, Sec-

retary; Mrs. A. M. Packard, Treasurer. In the preamble of the Constitution it was stated that the purpose of this organization was: "to gather and disseminate knowledge, and to increase interest in the great work of Foreign Missions;" and the first united effort in this direction was an invitation to Dr. J. H. Snyder, of the Congo Mission, to visit New Orleans. His two lectures brought forth most favorable comments from the secular press and interested large audiences, encouraging the Union in its first undertaking.

During that first year the epidemic of yellow fever in New Orleans made it impossible to hold the semi-annual meeting in November; but a Thanksgiving and Praise meeting took its place in January of the next year, to which help and inspiration were brought by the presence of Miss Helen Richardson, of the Southern Methodist Episcopal Church, sent as was felt in answer to prayer.

Mrs. W. M. Baker succeeded to the Presidency in March, 1898, and began at once to work up the children's bands, and arranged for annual meetings of these Junior organizations. It was during that year also that the Union was received by the Presbytery, its work and its purpose endorsed, and its name changed to the Foreign Missionary Union of the Presbytery of New Orleans. Mr. Louis Voss, Pastor of the First Street German Church, especially urged this.

The special purpose of the Union was to welcome all missionaries coming to the city, and whenever possible to invite them as guests of the Union, which paid part of their expenses. In this way there came to the women of the churches more frequent opportunities of coming into close touch with the work in the foreign fields, and of knowing the workers, for during the years many missionaries, both men and women, have brought their messages, quickening the interest in the work, bringing its needs home to the heart.

In June, 1905, the Union sent two delegates, Miss Cora Pattison and Miss Duncan, to the "Young People's Mission-

ary Movement," of all denominations, which was held at Kenilworth Inn, Asheville, N. C. From this conference and from messages brought back to the women of New Orleans from Rev. H. F. Williams, of Nashville, there developed the thought of a Home Mission Union. Again a meeting of all Presbyterian women was called, and after several conferences on the subject, it was decided to organize a separate Union composed of the Home Missionary Societies in the several churches. The Constitution and By-Laws were along the same lines as the Foreign Missionary Union—the work to be entirely Home Missions.

The first President was Mrs. J. C. Barr, of the Lafayette Church, who held the office for the ensuing eight years. Meetings were held twice a year, as in the Foreign Missionary Union, and the programs were often made very interesting by addresses from ministers of the smaller and weaker churches, telling of their problems and encouragements. Most of the women belonged to both Unions.

Mission work is divided into Home and Foreign simply for convenience, and after eight years of separate organizations, the wisdom of uniting into one body these two Unions that had been working side by side for different branches of the same cause, was forcibly felt in New Orleans, as in other parts of the Southern Presbyterian Church, and it was decided to merge the two into one, forming the Presbyterial Auxiliary along the lines suggested by Mrs. Winsborough, recently appointed Superintendent of Woman's Work.

Dr. George H. Cornelson and Dr. W. McF. Alexander were the Synodical and Presbyterial advisers in the matter. On May 6, 1913, Mrs. J. Rollo Knapp was elected the first President of the Presbyterial, and a Constitution and By-Laws were adopted in accordance with the plans proposed for all Presbyterials throughout the church.

So has the organized work of the New Orleans Presbyterial developed until it stands at this time a strong body of

women united in purpose, one in heart and interest. The work of the individual church societies has not been touched upon, for want of space, but their activities have reached far and wide. In this state where there is so large a percentage of foreign speaking peoples, where ignorance and superstition abound, the field is large for the Master's work; here Home Missions become *Foreign Missions at home;* and in all the Presbytery's work among the French, the Italians, the Hungarians, the Syrians, the Chinese, the Negroes, the women's societies had a full share. In the New Orleans Presbyterial especially, located as it is in the Southern part of the state, there are large opportunities for this kind of service.

In 1914-1915, Mrs. John L. Many, planned and carried out an itinerary through the New Orleans Presbytery, covering 1,894 miles. Presbyterial visitors were appointed: Mrs. B. B. Purser, of Amite, on the Illinois Central Railroad, and Mrs. M. L. Paradis, of New Iberia, in Southern Louisiana, have done fine work in their sections.

Two years later Mrs. E. L. Powell, at that time President of the Presbyterial, with Miss Charlotte Thompson, of the Golden Gate School of Japan, made another round of the outlying churches. The results proved that both trips were greatly blessed.

The Presbyterial has in mind at this time sectional conferences throughout its territory, whenever it is possible to arrange for them. One of these was held in the Spring of 1921, and proved very helpful to the churches visited.

Louisiana Union—1896.

The Louisiana Presbyterial was organized in 1896, at Jackson, La., with Mrs. Sallie Pipes as President. Two years later Mrs. Inslee, wife of our first Missionary to China, became its President, but failing health forced her early resignation. It was during the term of the third President, Mrs. Bertha R. Street, that Miss Tate, of Korea, visited the socie-

ties, stressing the great need of a doctor for Korea. At her suggestion the Presbyterial prayed earnestly and faithfully—and then Dr. Forsythe volunteered. Again they pledged themselves to pray for three young people from their own Presbytery to volunteer for definite life service—and within the next two or three years Bessie Sentell (Mrs. Motte Martin), volunteered for the Foreign field, and Alwin Stokes, Will Merrin. Allen Duch, George Smiley, Richard Bolling, Harris Bates, Bob Tombs, Robert McGehee for the ministry. These young people came from seven different churches in the Louisiana Presbytery, entering the work at different periods because of difference in educational qualifications; but all made their decisions within the two years in which the women were praying, and all are preaching today. How gloriously and wonderfully does God answer prayer, giving more abundantly than we can ask or think!

Red River Presbyterial—1911.

Red River Presbyterial was organized much later than the other two, in the Spring of 1911, in Ruston, Louisiana, with seven churches represented. Presbytery sent a commission of three to assist in the organization; Rev. Carpenter, Rev. McLain, and Rev. O'Nelley.

SYNODICAL ORGANIZATION—1913.

When on May 12, 1913, in the lecture room of the First Presbyterian Church, New Orleans, delegates from these three Presbyterials came together to organize the Louisiana Synodical Auxiliary, it was from the Red River Presbyterial that the first President, Miss Jordena Flournoy, was chosen. Red River Presbyterial was the pioneer in the work, of trying to reach the young people within her borders by assisting in paying the salary of a Sunday-school Missionary.

It was in the heart of the second Synodical president, Mrs. W. S. Payne, to still further reach the youth of the

State by placing a second missionary in middle and south Louisiana. At the last meeting over which she presided, the following resolution was passed: "That we pledge $1,200.00 toward the support of a Sunday-school Missionary—$600 to be given by Louisiana Presbyterial and $600 by New Orleans Presbyterial."

It remained for the third Synodical president, Mrs. W. K. Seago, to see this resolution more than carried out, for, instead of one man in the field, there are now three Sunday-school Missionaries—one in each Presbyterial. This has come about because of the enthusiasm and earnestness, and above all through the prayers of the women for the little children and youth of the State. So greatly does God bless and prosper and enlarge work undertaken for Him!

We cannot close this sketch of woman's work in Louisiana, without mentioning the fact that from Prytania Street Church six missionaries have gone out to the foreign field:

Miss Lottie Sterling, who taught in Miss Dowd's school in Japan.

Mrs. J. V. N. Talmadge, Kwanju, Korea.

Miss Urilda Rodd (Mrs. John McQueen), Africa.

Miss Kate Rodd (Mrs. Lacy I. Moffett), China.

Miss Eline Rodd (Mrs. Leighton Stuart), China.

Miss Florence Rodd, who afterwards married an Episcopal Minister in China, and labored in his field until she was called to her heavenly home.

From Napolean Ave. Church, New Orleans, Miss Harriet Pearce (Mrs. Roy Leadingham) went out to Mokpo, Korea.

MISSISSIPPI

Mrs. Alma Willias Sydenstricker, Mississippi.

MISSISSIPPI

EARLY HISTORY.

Mississippi has the honor of having given to the church the first Foreign Missionaries sent out by the newly organized Presbyterian Church, U. S. They were Rev. E. B. Inslee and his wife Mrs. Eugenia Sherburne Inslee. They went to Hangchow, China where our first Mission Station was opened in 1867.

It is possible that a very few Presbyterian churches in what is now the Synod of Mississippi may have been organized for one hundred years prior to the year 1912. But the earliest record found of woman's organized work is in 1829. This was the Ladies' Benevolent Society of the Port Gibson Church, Mississippi Presbytery. For a number of years it dropped out of existence, but was reorganized in 1871. At a meeting on February 8th, 1878 a letter was read and ordered recorded in which one of the members stated "It is forty-nine years since I first became a member of the Ladies' Benevolent Society." This would place its beginning as early as 1829.

In the history of Shongolo Church, organized in 1835, Mrs. Mary McDougald McEachern has a significant place.

Rev. C. W. Grafton, D. D., pastor of Union Church (Mississippi Presbytery) writes:

"Mary McDougald came of a Christian home, and her profession of faith, when she united with this church at the age of fifteen was what would be expected. Three years later she married and went with her husband to Carroll County, Mississippi (Central Mississippi Presbytery), carrying her church letter and her religion with her. She and her loyal husband established another Christian home. The Bible, catechism, sabbath worship, God in all His ordinances were recognized. She was unswerving in her loyalty to the doctrines she imbibed in

her childhood days, and when she died in 1903, ninety-two years of age, nearly every one of the one hundred and twenty-one children, grand-children and great-grand children who had reached accountability were the subjects of renewing grace." It is said that soon after her removal to Carroll County she was urged to join a Methodist Church being organized and to "become a log in building the Methodist Church." To which she replied: "No. Soon Presbyterian preachers will come, looking for Presbyterians, and they might not find me if I was a member of a Methodist church. I will be a log in helping to build the first Presbyterian church." In 1835 she became one of the twelve charter members of the Shongolo Presbyterian church of Vaiden, Carroll County, Mississippi. She lived to see seven other Presbyterian churches grow up around her, all of which are said to be traceable through the old Shongolo church to her influence.

Another woman deserving special mention is Mrs. H. J. Smith, one of the early members of Madison church which was organized in 1845. It is said of Mrs. Smith that in that neighborhood "ten miles long and eight miles wide with no one but Presbyterians in it," she was the moving spirit in Sunday-school, church and every neighborhood interest. It is written: "I never saw one person so mould a neighborhood as she did. She had the 'growing in grace' of every young person and child on her heart. A woman of wealth, she organized a 'calico club' to wear calico dresses to church to keep the members from thinking too much about dress."

The year 1848 began organized work in the Natchez First Presbyterian Church. The Ladies' Benevolent Society and a girls' society called "The Hive" were started that year to help build a "Sunday-school House" in the Manse yard. A few years later a Ladies' Aid was organized. The members made fancy work for sale,—not by bazaars, as now, but by trusty "black mammies" who carried the work from house to house. In 1863 this society was re-organized as "Willing

Workers" and divided into four groups—a fore-runner of the modern Circle plan. As one way to secure funds, the members pledged twenty-five cents a month. Those who think "the good old days" were ideal, may be interested to know people were as sensitive then as now. One pastor of the long ago had to rebuke the women, reminding them that the collector, when making her monthly round was not asking for *herself* but for the pledge to the Lord's work.

In this congregation, as in almost every church everywhere, the women were banded together to care for the interior of the church. Incidentally it may be noted that while modern Sunday-school rooms and splendid eqiupment have been added, the main auditorium has been preserved almost as in antebellum days, with its high pulpit, comfortable family pews, and in the rear the gallery used by the slaves, making this one of the most interesting churches—in point of sentiment—in the Synod. The women of this church were among the first to adopt the auxiliary circle plan. Mrs. (W. M.) Bertha Stebbins Morrison, of sainted memory, a missionary to Africa, was at one time a member. Mrs. Florence Henderson Kelley was with her husband, a Home missionary in Oklahoma, from 1907 to 1911.

The Ladies' Benevolent Society of Port Gibson Church which was re-organized in 1871 with a well thought-out Constitution, has handed down some amusing and interesting records. This organization met weekly. The minutes of June 1st, 1873 read:

"Meeting with Mrs. Sevier. Very few present. We had a nice chat, however. Mrs. McGinnis and Mrs. Sevier went out and gathered some plums of which we all partook—cholera pains notwithstanding, though Mrs. Sevier promised the ladies some apple brandy after the plums, which she entirely forgot and has been on the stool of repentance ever since."

But it was not all fun. Their busy fingers not only aided their pastor's wife by sewing for her children, but earned much

money which helped purchase the manse and repair the church. Another quotation shows the first interest in general work, and the influence that other societies were beginning to have.

"February 4, 1878. The cause of Sustentation was brought up, and as a very urgent appeal has been made to the ladies in particular, we thought it our duty to give something to this worthy object, as we see by reports that a great deal is accomplished by the ladies' societies scattered throughout the country. It was agreed to send $10.00."

On September 14, 1883 it was decided to open the meetings with *the reading of a prayer,* which is the first mention of any religious exercises.

From the Oxford Church comes the claim that prior to 1860 they were organized in a Missionary Society. During the war the energies of the women were absorbed in caring for the sick and wounded soldiers and the society though not formally disbanded, no longer held its meetings. In 1868 it was re-organized as an Aid Society with a clearly defined constitution.

It is only rarely that records reveal any marked interest being taken by men in the women's societies. The Kosciusko Christian Aid Society which was started in the Kosciusko Church on November 28th, 1870, admitted men to honorary membership on a yearly pledge of five dollars. Children were also admitted who helped in various ways. This society, which numbered a half hundred members gave material aid to eight of the young men of their church who studied for the ministry, all of whom became men of great usefulness. It was also deeply interested in the French Camp School for boys where it became responsible for two rooms in the dormitory.

The Industrial Society of Hernando Church, August 16th, 1869, had for its object "the prosperity of the church," and the following is the result of their zeal. "When the Industrial Society was organized we had no church, but used the Cumberland church. In 1872 we started a fund for building a church of

our own. In 1878 a neat, frame building was dedicated, free from debt. Nearly all this was the work of the Industrial Society. In September 1878 the Yellow Fever carried away so many of our workers that we were almost paralyzed, and had no organization for years. When it was re-organized it was as a Missionary Society."

In Durant a little church came into being on January 4th, 1869 with only ten members, seven of whom were women. During the organization a little bird flew into and around in the building, and Mrs. Hibernia Cason, "the mother of the church," declared it to be a good omen. The little congregation began to grow. Following a protracted meeting, it was resolved to build a Presbyterian church in Durant. It seems that these seven women—charter members though without formal organization, became truly an Aid Society to secure the building. In March 1871 it was completed and the spring meeting of Presbytery held in it. It is said Mrs. Cason entertained fully one-half the members, but did not miss a single service. Later the Aid helped in securing a manse, and continued splendid work until re-organized as a Missionary society in 1910.

At about this same period when the Civil War had made desolate so many communities in Mississippi, the church at Corinth all but died. But there were *nine faithful and devoted women* who met regularly "to make shirts to help the one elder pay the pastor's salary and pay off the church's indebtedness." As time went on and fortune changed, the church grew and prospered and in it was a flourishing Ladies' Missionary and Aid Society, building on the foundations of these nine splendid women.

Service to one's own church and community is inherent in the heart of the women, but it is interesting to see when sympathy "for others" arises. In 1871 the women of Grenada church organized a "Mite Society" to raise funds to buy a manse, but while that need was great, one-fifth of the dues

were given to Foreign Missions. This was an early date for a Foreign Missionary Society.

The Ladies' Aid of the First Presbyterian Church of Hattiesburg (1886) had a special mission from its very beginning. The little village had sprung up mushroom-like with the coming of many saw-mills. It was in the heart of pine forests, with endless swamps; rivers that met, their united waters flowing to the Gulf of Mexico; a lazy, indolent creek, winding its zig-zag way through the midst of the little new village, mosquitoes and flies and fever in their wake. High water in season bore on its bosom huge rafts of logs; and often inundated the little town sprawling in the midst of the swamp.

To this "Village of Swamps," there came from New Orleans in 1886 a fair young music teacher, Miss Myra McNair (later Mrs. Myra C. Eaton) through whose influence The Ladies' Aid was organized. It immediately vitalized the little new church. For many years, until the organization of the City Charities, this Aid led the welfare work of the town.

In those early days trained nurses were not available. When malaria and typhoid laid heavy hands on the community, these "Aiders" at their weekly meetings made their plans and armed with physicians' instructions, worked lovingly and systematically nursing the sick, burying the dead and comforting the sorrowing, winning the love and esteem of all. As opportunity offered they accumulated a fund for a church and soon a commodius frame building—the best church in the rapidly growing town—replaced the board "shack" in which they had worshiped. They installed electric lights the first in any church in Hattiesburg. Again a fund was started for a good brick building to accommodate the rapidly growing membership. But the spiritual life and church benevolences were not forgotten. They contributed to every Cause of the Church, and at each meeting took an offering for the Orphanage. Their membership and zeal grew with the years, and they have been

a power in their own church and have wielded a potent influence in the town.

The war work done by the women of this First Church and also by the Auxiliary of the Bay Street Church, Hattiesburg, in the hospital at Camp Shelby, deserves special mention and is in keeping with their history. These patriotic, Christian women made and gave thousands of cakes, thousands of gallons of ice cream, tens of thousands of sandwiches, beside soups, custards and other dainties. They did regular systematic visiting. Regularly on week days, but especially on Sundays they invited "The Boys" to their homes and also rendered loving services to parents visiting the cantonment. All this labor of love was done in His name without interfering with their regular church work and benevolences.

PRESBYTERIAL ORGANIZATION.

THE WOMAN'S MISSIONARY UNION OF EAST MISSISSIPPI PRESBYTERY, 1901.

What is now East Mississippi Presbytery was formed by uniting Chickasaw and Tombeckbee Presbyteries in 1907. As early as 1901 the Chickasaw Presbytery at its spring meeting in Booneville, authorized the organization of the Woman's Missionary Union. The moving spirit in this effort was Miss Laura Stout who was elected the first President. She had had as her heart's dream to be a Foreign Missionary, but was prevented through ill health. She had, however, caught the vision of increased missionary interest through the organization of the scattered women's societies.

The high plane of this first Union in Mississippi is shown by the program of their second annual meeting.

"What are the Signs of Promise in the Mission World? Our Hospitals. The Direct and Reflex Influence of Prayer in the Local Society. A Model Missionary Society. How to Create and Maintain Interest in the Missionary Society.

The Personnel of Our Missionaries in China. Children's Bands. The Country Church and the Missionary Society." In addition to these there was a Missionary sermon, and an address by Miss Annie Dowd, a returned Missionary from Japan. There seems to have been no place on the program for reports, business or conference work, but some of the papers read indicate that they had problems and interests similar to those facing more recent organizations.

The woman of the Tombeckbee Presbytery were organized into a Union by Mrs. H. M. Sydenstricker at West Point, on July 12th, 1907. She was elected President.

After the Presbyteries of Chickasaw and Tombeckbee united, the two Missionary Unions met together, united and re-organized as East Mississippi Missionary Union, April 1908.

Missionaries.

One woman went from the Presbytery as a Foreign Missionary prior to 1912, Miss Annie Dowd to Kochi, Japan, in 1887, whom the entire church delights to honor for the very remarkable work she has done.

THE WOMAN'S MISSIONARY UNION OF MISSISSIPPI PRESBYTERY. 1907.

At the spring meeting of Mississippi Presbytery, 1907, a resolution was passed inviting women's societies to send delegates to the fall meeting of Presbytery, in Brook Haven, to organize a Missionary Union. Dr. J. J. Chisholm of sainted memory, and Dr. S. C. Caldwell, were the warm friends of the organization. About a dozen women met with the women of the Brook Haven church. Mrs. H. N. Street of Centerville (then in New Orleans Presbytery) and Miss Ethel McKowan of Jackson, La., were present, and assisted Dr. Chisholm in the organization. Mrs. C. W. Grafton was elected president, and Miss Josie Houck, secretary. The first annual meeting was in Port Gibson, with the meeting of Presbytery in April

1908. At the second annual meeting in 1909, "the attention of the Union was called to our obligation to evangelize the Jews, an obligation which our Church has not acknowledged by any concerted effort." At the meeting in 1910 the Union arranged to employ Dr. Louis Meyer of the Chicago Hebrew Mission to travel throughout the Synod, making addresses on Jewish Evangelism, and to become responsible for his expenses.

At the fourth annual meeting, 1911, an overture was sent to the General Assembly, asking that the Home Missions Committee be instructed to open their books for funds for a Jewish Mission. Through the influence of Mississippi Missionary Union, the Presbyteries of North Mississippi, Memphis and Cherokee and the Mississippi Synod all sent similar overtures. These were granted, and thus through the efforts of the women of this Union was begun what finally resulted in a new mission work for our church, rounding out the command: "Go ye into all the world and make disciples of every nation."

Missionaries.

Four women have gone from this Presbytery to the Foreign Field, prior to 1912. Mrs. E. B. Inslee, to China in 1867, Miss Jane Moseley, Mrs. Charlotte E. Stirling to Japan in 1887. Mrs. Lucile Bankston Baird to Brazil in 1895.

THE WOMAN'S MISSIONARY UNION OF CENTRAL MISSISSIPPI PRESBYTERY. 1908.

The women of the Kosciusko Missionary Society, believing the work could be advanced more rapidly by a general organization, undertook to interest other women. Mrs. F. Z. Jackson, the President, and Mrs. M. E. C. Leonard, wrote to the women's organizations of the different churches, urging the organization of Missionary Societies, and the importance of the Missionary Union. Some replied: "We have a Ladies' Aid and give to Missions through it, and feel satisfied without the additional organization." But often discouraging silence

was the only response. But when Rev C. T. Thomson, D. D. became pastor of the church in 1908, he and his wife encouraged them to resume their efforts. In October 1908, Dr. Thomson presented a petition to Presbytery for permission to organize a Woman's Missionary Union in Central Mississippi Presbytery. Some prominent members raised strenuous objections, but in his interest and zeal Dr. Thomson was able to answer them, and the petition was granted.

Mrs. M. E. C. Leonard again wrote to every woman's organization in the churches of the Presbytery, calling a meeting in the Kosciusko church January 21-22, 1909. Eighteen women, representing seventeen societies in fourteen churches, attended. The Foreign Missions Committee sent Mrs. A. T. Graybill, formerly of our Mexico Mission, and she and Dr. Thomson were very helpful. The organization was effected Friday, January 22nd, 1909. Only eight societies, representing five churches (Kosciusko, Greenville, Forest, Learned and Ridgeland) joined at that time. Mrs. W. B. Gidden of Greenville was elected the first President.

By the time of the first annual meeting October 1909, six more societies were ready to join. At the second meeting, October 1910 the Union had grown to twenty societies and its value had been so clearly demonstrated that the advisability of a Synodical Union was discussed.

The third annual meeting held at Forest, October 1911, was an eventful meeting, plans were started and recommendations made which have proved of such value that they later became part of the accepted policy of the whole Auxiliary organization.

As far back as 1911 a Standard of Excellence was adopted which was the fore-runner of the Standard given to the Auxiliary by the Woman's Advisory Committee at Montreat in 1921. It was as follows:

Standard of Excellence.

1. At least one meeting a month with devotional exercises, and a definite missionary program.

2. And increase in membership during the year of at least twenty-five per cent (25%) of the present membership, until all the women of the church are members of the society.

3. An increase in gifts of not less than ten per cent (10%) of the previous year's contributions.

4. Regular reports to the Union, whenever required.

5. One of the religious papers, or missionary magazines, or Calendar of Prayer subscribed for in every home represented in the Society.

6. Observance of seasons of special prayer for Home and Foreign Missions.

7. At least one Mission Study Class a year.

8. An average attendance at regular meetings of two-thirds of membership enrolled as active members.

9. At least one delegate sent to the meeting of the Union.

Societies reaching all nine of these requirements to be placed on "The Roll of Honor" at a meeting of Union. Those reaching six of these requirements to be graded "Class A." Those reaching three of the requirements to be graded "Class B."

This Standard was published in all of the church papers as were also some resolutions in regard to the Foreign Mission debt which was filling the Foreign Mission Committee with alarm. These resolutions were said to have been instrumental in awakening the women all over the church to the payment of the debt.

The following important subjects were considered in conference: The importance of holding Missionary Institutes; Teaching Missions in the Sunday School; Forming Prayer Circles; Importance of Deeper Spirituality in the Local Society;

Importance of Observing the Week of Prayer for Foreign Missions; and the Importance of Accurate Reports.

A Prayer-circle composed of all the officers pledged to pray for each other daily by name and for the work, was formed.

At this same, 1911 meeting, definite plans were made, looking forward to the organization of a Synodical Conference in the immediate future. Mrs. William Irvine was President that year and was succeeded by Mrs. W. Bristow Gray. Mrs. C. S. Evarts was Secretary.

The record of this Presbyterial has been one of progress and spiritual vision during the years of its organization.

Missionaries.

The women who went from Central Mississippi Presbytery as Foreign Missionaries were: Althea Brown Edmiston (colored) who sold property to provide her own outfit and expense to Africa in 1902. The lamented (Mrs. W. M.) Bertha Stebbins Morrison, to Africa in 1906, and (Mrs. S. C.) Kittie McMullen Farrier, to China in 1910, and Miss Nettie McMullen to China. Miss Carrie Primrose (prior to 1912) was for three years a Home Missionary in the Kentucky mountains.

THE MISSIONARY UNION OF NORTH MISSISSIPPI PRESBYTERY. 1909.

The women of the Presbyterian church in Senatobia had a Ladies' Aid for years previous to 1908, doing local work and something for the orphanage. Mrs. Laura Patton Seaton visited friends in this church, and through her influence about twelve or fifteen women with Mrs. J. H. Bernard as one of the leaders organized a Missionary Society. In the meantime the Methodist women held one of their conferences in the town. Some of the Presbyterian women attended, among them Mrs. J. W. Caldwell, who said: "Their interchange of ideas and their team

work seemed quite inspiring." A few months later the women of the Christian Church held a convention. "The five Presbyterian women who attended, repaired immediately to their church to hold their little monthly meeting, which seemed lonesome and discouraging because so few came, and the gifts were so small. Mrs. Caldwell asked: 'Why cannot we have an association of Church societies and learn what to do and how to do it?' After earnest discussion, Mrs. Caldwell was asked to write to the other women's societies, to learn if they would enter an organization." She did so, receiving favorable answers from Sardis, Grenada, Water Valley, Oxford, Holly Springs and Hernando. During the spring meeting of Presbytery, in Senatobia 1909, Rev. C. Z. Berryhill secured the permission of Presbytery for an organization. So far as is now known there seemed to be but one objection. One pastor seemed to think such an organization would weaken the authority of the Presbytery. An attempt was made to organize a Missionary Union at that time, but no one knew just how to proceed. Some one suggested that they write to the Foreign Missions Committee, which was done.

On the invitation of Mrs. W. H. Whitaker for the ladies to meet in the Grenada church, May 12-13, 1909, Mrs J. W. Caldwell again took up the correspondence. The following societies were represented, Oxford, Water Valley, Holly Springs, Tutwiler, Senatobia and Grenada.

The Foreign Missions Committee sent Mrs. A. T. Graybill to help in the organization, and on May 13, 1909, the Missionary Union of North Mississippi Presbytery was organized, with Mrs. J. W. Caldwell elected president, and Mrs. W. H. Whitaker, visitor. Mrs. Whitaker searched out and got in touch through visiting and correspondence with every society possible.

At their meeting in 1912 there was a heated discussion over the question of having a General Secretary of Women's Work. There was considerable opposition to the plan, but

when it came to the test, North Mississippi Union fell in line and voted in favor of such a Secretary.

Missionaries.

Mrs. (L. J.) Coralie Lobdell Coppedge went to Africa in 1912.

MERIDIAN MISSIONARY UNION. 1913.

Through the efforts of Miss Kate Armistead, who had been one of the seven charter members of the Newton church in this Presbytery, the Missionary Union of Meridian Presbytery was organized in 1901, only the women of the Newton church, Meridian First, and Meridan Second churches joining. Miss Julia Smith was elected president, and Mrs. Kate Foster secretary. Two annual meetings were held. But the women of the other churches were indifferent, and some of the ministers openly opposed it. On the resignation of the President in 1904 the Union was disbanded. But the work of the few faithful women was not lost. In the fall of 1911, Presbytery began to be solicitous about the better organization of its women. In November 1912 it appointed Rev. John Goff to organize a Presbyterial. In the meantime the Mississippi Synodical had been organized and the Woman's Auxiliary of the Presbyterian Church, U. S., had come into existence.

Mr. Goff promptly wrote to all societies in the Presbytery, but no organization was effected until the following spring. Mrs. J. W. Allen took up the matter. The societies of four churches, Biloxi, Magee, Meridian First, and Hattiesburg Bay Street, sent representatives to Collins. Mrs. H. M. Sydenstricker, Synodical President and Mrs. W. H. Whitaker, Synodical Secretary of Foreign Missions, met with them, and in April 1913 organized Meridian Presbyterial—completing the Presbyterial organizations in the Synod. Mrs. J. W. Allen was elected president, Mrs. William Megginson, secretary. Mrs. Allen had much hard pioneer work to do, but she did it so

well that she soon had the Presbyterial thoroughly organized. Mrs. (Andrew) Ella Warde Allison, went to China in 1910 from this Presbytery.

SYNODICAL ORGANIZATION.

The Missionary Conference of Mississippi Synod. 1912.

Following the action taken by the Missionary Union of Central Mississippi Presbytery at its meeting in Forest, October 26, 1911, toward organizing a Missionary Conference in the Synod, Dr. C. T. Thomson presented a request at the fall meeting of Presbytery in Greenville 1911 from the Central Mississippi Missionary Union for permission to enter a Synodical Conference, if one were formed. This was granted without much opposition. He further secured an overture from the Central Mississippi Presbytery to Synod in regard to the organization of a Synodical Conference. The women had already prepared a request to Synod for permission to organize, basing their plea on the action taken by General Assembly at its meeting in Lewisburg 1911.

"This Assembly approves of the organization of Women's Synodical Missionary Conferences, whose constitutions accord with the established principles and methods of work of our Church, as it has approved of similar Presbyterial organizations. In accordance with these principles and methods, all such Synodical Unions will be under the supervision and control of the Synods, make annual reports to them, and send their contributions to the various causes through the regular channels of the Church."

This request, together with the overture from Central Mississippi Presbytery was presented to Synod in the fall of 1911 and was granted. The following committee on Woman's Work in the Synod was appointed, Rev. C. T. Thomson, D. D., Rev. C. W. Grafton, D. D. and Rev. W. Bristow Gray, D. D.

The organization meeting was held at Belhaven College,

Jackson, June 20, 1912, with the following delegates present: From Central Mississippi Union, Mrs. W. Bristow Gray, Mrs. C. S. Evarts, Mrs. William Irvine; Mississippi Union, Miss Lee Crutcher, Mrs. H. B. Myers, (Mrs. C. W. Grafton was unavoidably detained); North Mississippi Union, Mrs. W. H. Whitaker, Mrs. J. W. Caldwell. (Mrs. H. M. Sydenstricker, and Mrs. J. K. Kaye, delegates for East Mississippi Union detained because of illness.)

A Constitution was adopted and Mrs. H. M. Sydenstricker was elected President and Mrs. C. S. Evarts, Secretary.

Prayer was the key-note of the meeting. At its close, the officers formed a prayer-band pledged to pray daily for each other by name, and for the work. Whatever success has attended Synodical is due to this spirit of prayer.

SPECIAL EDUCATIONAL WORK.

Assembly's Training School Scholarship: An annual scholarship was established in Assembly's Training School, February 1916.

Support of French Camp School:* At the fourth annual meeting, June 1916, Synod asked Synodical to raise $2,500 annually toward support of Synod's school at French Camp, Mississippi. With a membership of about 2,200 this labor of love was undertaken in addition to regular benevolences. In 1918 when Synod considered closing the school the women asked for its continuance, as it had been instrumental in influencing many young men and women for the ministry and special service.

"There are today fifty-nine students training for service, as ministers, missionaries, Sunday-school workers, nurses, etc. This comes as a result of prayer ascending from all over Mississippi. Does the church need the French Camp Schools?"

Henry Wheeler Memorial Scholarship: This was estab-

*French Camp is the name of a town in Central Mississippi. This school does not represent work among French youth. (Editors.)

lished in the Student Loan Fund at the annual meeting June 1920, in honor of Henry Wheeler, a French Camp Student and candidate for the ministry, who gave his life during the World War.

Southwestern Presbyterian University Fund: In addition to gifts from individuals to the fund raised in 1921-22, to remove Southwestern Presbyterian University from Clarksville, to Memphis, Tennessee, many auxiliaries made handsome subscriptions, the auxiliary of First Church, Meredian, leading all other auxiliaries in the four Synods' interested.

CONTRIBUTIONS TO THE WOMAN'S AUXILIARY.

Auxiliary Day was inaugurated in 1916 by Mrs. Hugh Barr Miller, Synodical secretary of S. P. C. Missions and has ever since been observed in Mississippi. It was first called "Rally Day;" later Auxiliary Day; its purpose: "To awaken interest in indifferent churches; bring new recruits into the service of the King, and educate our women in Missions." Mrs. Miller selected and supplied suitable literature and made valuable suggestions for carrying out the program.

Prayer Band Covenant: Mrs. W. H. Whitaker while President of North Mississippi Presbyterial, prepared and printed in 1916, a Prayer-band Covenant for use in her own Presbyterial. It was later used for two years by the Auxiliary.

Questionnaire For Annual Narrative Report of Local Auxiliaries was prepared by Mrs. W. H. Whitaker in 1916 to secure, in concise form, desired information of the work of local societies. It was adopted by Synodical in 1917 and is regularly used, being annually revised to suit the expanding work.

Since 1915 Synodical has maintained a Woman's Auxiliary department in *The Mississippi Visitor,* the official organ of the Synod. The department editors have been: Mrs. Hugh Barr Miller, five years; Miss Adelaide Haman, one year;

Mrs. D. G. McLaurin, one year; and Mrs. W. H. Whitaker appointed editor in 1922.

Mrs. C. S. Evarts, who has served the Synodical as Secretary from its beginning, never missing an annual meeting nor an executive meeting in the ten years of its history, was appointed Auxiliary Visitor in 1919. For more than a year she went about the State organizing new auxiliaries, re-organizing Aid and Missionary Societies into Auxiliaries, interesting unaffiliated societies to come into their Presbyterial, etc. In every society she organized a Prayer-band, in many she organized Bible and Mission Study classes, everywhere striving to deepen the spiritual life. The membership increased eight hundred (800) that year.

Home Missionaries.

Among the Home Missionaries laboring with their husbands in the Southwest are: Mesdames Alvin Stokes, Robert Hodson and J. W. Mosely. Miss Hattie Belle Davis is doing Home Mission work in Mississippi Synod. In the Mountains are: Misses Kittie Kimmons, Edith Evarts, Osma Newton, Estelle Rawls, Florence Dolphy, Vivian Johnson, Mary, Pattie and Lula Ward, Minnie Bols, Mary McCain, Sue Davidson, Ruth McPherson and Mrs. Gladys Bridges.

MISSOURI

Miss Jennie Hanna, Missouri. The founder of the Woman's Auxiliary.

MISSOURI

History tells us that the march of civilization has been Westward in the past centuries, but more correctly might it be said that the flaming torch lighted at the foot of the Cross, carried, under the guidance of the Spirit, by Paul and all the other missionary heroes of the Church, brightened and sanctified by persecution and martyrdom, has ever traveled Westward.

Animated by this same Spirit, and upheld by unfaltering trust in God, Rev. Salmon Giddings, commissioned by the Connecticut Home Mission Society, left Hartford in December, 1815, and made, on horseback, the journey of twelve hundred miles, in mid-winter, reaching St. Louis, April 6th, 1816—in which town there was no Protestant Church. Not being received kindly, he visited other settlements Southward, and God was plainly opening up the way for this valiant soldier of the Cross to organize the *First* Presbyterian Church west of the great "Father of Waters." In beautiful Bellevue Valley, extending from Big River on the North to Arcadia on the South surrounded by the lovely foothills of the Ozark Mountains he found a little colony of sturdy North Carolinians, who had journeyed Westward and settled in the wilds of this new country about fifty miles West of the Mississippi River. Tradition says that three of their men had been ordained Elders before leaving their Eastern home, looking to the early founding of a church. Here, in Bellevue Valley, he organized, on August 3rd, 1816, this little colony, into the Concord Presbyterian Church (Now Bellevue Church of Caledonia, Mo.) with twenty members, who, amidst the hardships and struggles of pioneer life, felt it was intrusted to them to hold aloft the torch of life in this new and untried country.

Reverend Mr. Giddings pushed on and organized the Bonhomme Church, October 16th, 1816, and the "Church of St. Louis," November 15th, 1817. Of this last, he was pastor until his death, in July, 1827.

The Presbytery of Missouri was organized December 18th, 1817, and embraced all the territory then within the bounds of Missouri and Illinois, and was connected with the Synod of Tennessee. At this organization, only three ministers were present: Reverends John Matthews, Thomas Donnell and Salmon Giddings, and one ruling Elder, Mr. Stephen Hemstead from the "Church of St. Louis." The three churches organized by Mr. Giddings were the only ones to report and enroll. Though the name of this brave Ambassador of the Cross has not been heralded abroad, yet to him and his co-labourers, Presbyterianism owes a debt in its onward march across the great West and Southwest.

In 1817, Rev. Thomas Donnell came out from North Carolina and assumed the pastorate of Concord Church, being installed in April, 1818, at the residence of Mr. Wm. Sloan, an Elder. Mr. and Mrs. Sloan seem to have been the Priscilla and Aquilla of this church. This little band of pioneers rallied nobly to the assistance of their pastor. As in all of these early churches, the women were active in heroic efforts and sacrificial giving, that they might have, first of all, a building in which to worship. Around their first log church was arranged a "camp-ground" with a number of log cabins to accommodate those who came from a long distance. The women took their very best carpets, bedding and household accessories for the entertainment of the ministry, and gave themselves unsparingly in preparing and serving at tables, many families leaving their homes for weeks and giving willing service to the church. These camp meetings were held three or four times a year, prior to the Communion Season, and were times of great refreshing when many were claimed for Christ. These elect ladies, by their cheery welcome, attracted many to the church

and little dreamed they were doing anything but common, every-day tasks, when in reality, they were establishing true worship amidst a people, many of whom were French and Catholic making possible an entering wedge of Protestantism into this vast region.

BRAZEAU CHURCH—1819.

The flame spread, and Rev. Thomas Donnell formed another church at Brazeau in 1819. Mrs. Margaret Huey, a notable lady of this congregation, was born in North Carolina in 1757 and lived to the ripe old age of ninety-six years. She did wonderful constructive work in teaching the Bible and Catechism to all the children around her—black as well as white.

Another remarkable woman who was called a "veritable mother in Israel" was Mrs. Sarah Milster. A long line of her descendants held the office of Elder in Brazeau Church—sons, grandsons, nephews, brother and cousin—all of whom doubtless came under the influence of her Godly life and practical piety.

BOONVILLE CHURCH—1821.

This is the oldest Presbyterian Church organized in Central Missouri. It was founded by men sent out by the General Assembly the same year Missouri was admitted as a State into the Union. The faithful few men and women, in patient self-denial and endurance, laid broad and deep the foundation, and the missionary spirit was strong and active from the very beginning. As early as 1840, the education of a native boy in India was undertaken; then the Sunday-school took up the support of a girl. The most active worker for missions was Miss Sue Williams, later Mrs. Lamkin, the influence of her noble life being unbounded. In 1853, two young lives in this church, Mr. and Mrs. C. Loomis, became so imbued with the spirit of their Master, that they gave themselves to labor in dark Africa, where Mrs. Loomis and her little child

gave their lives for those benighted people. Those links with other lands so stirred a few godly women that they organized a weekly prayer-meeting to intercede "for the speedy evangelization of the world." Offerings for missions were taken at the meetings, which thus possessed two important factors of a missionary society—prayer and gfts. This little prayer band of nine women was simply called "Mrs. Smith's Prayer-Meeting" and it is needless to say it was Mrs. Smith's gracious, sweet-spirited personality that held them together.

The next pioneer church to be organized was Auxvasse (in 1831, changed to Palmyra), near Fulton, in 1823, and in July, 1832, Rev. Thomas Donnell pushed farther into the wilderness and organized a church of six members—two men and four women—in the picturesque little hamlet of Potosi, the second oldest town in the State. The Fulton Church was organized in 1835 with twelve members and Lexington Church in 1839, "with five male and seventeen female members."

It is most interesting to read the records of these pioneer churches—how the sessions, moderated by their fearless ministers, called before their courts for trials, those who had absented themselves continuously from the services of the House of the Lord; those who had become intoxicated, danced or given dances at their homes, and those who spoke ill of their neighbors. If there was not satisfactory evidence of sorrow and repentance for sins, they were suspended from the fellowship of the Church.

In the earliest history of these pioneer churches, it is evident that the women were very important factors in their development and growth, but, if any societies of any kind were organized, no record can be found. But a little later, there is here a "Prayer Band," there "Faithful Workers' Society," "Bands of Seven," or Aid Societies for concerted action in building up their own mission fields. (A foreshadowing of our Circle plan.) The records are meagre but it is the story of their banding themselves together to raise money to help

build churches, erect manses, buy organs, communion sets, belfries, hymn-books, and the essential things for worshiping God. A brief recital, but the discerning mind and sympathetic heart can read between the lines a story of heroic self-sacrifice, ceaseless toil and a quenchless faith in the righteousness of their cause.

In 1850, at Cape Girardeau, under the leadership of Dr. O. E. Y. Rice and his efficient wife, the women banded themselves together "to support the church and erect a substantial brick building." There were so few men in the membership that the women had to collect the preacher's salary, so one is not surprised to find that this is one of the bands "most active in organizing the missionary movement in Potosi Presbytery" some years later. They felt the importance of linking up evangelism with education and Mrs. Rice gave herself untiringly to the raising of money for a Young Ladies' Seminary, even making the hazardous trip to New Orleans to secure funds for the school. Their efforts were crowned with success and Washington Seminary for Young Ladies was established with two of Mrs. Rice's sisters, Mrs. Andrews, and Mrs. Gardner, in charge.

FOREIGN MISSION WORK.

As late as 1837, not only Missouri, but States in the Far East were looking with indifference and suspicion on the great Foreign Missionary work. Mrs. B. R. Ireland, of Lexington, Mo., has a letter received by her mother, when the great missionary to Africa, Robert Moffat, visited the United States, in which are these words: "I know you will think I rave, if I dare write half I feel about Moffat, and truly I have not language to express myself. You, like others, are perhaps prejudiced. He was received very cooly and regarded with suspicion. But a transformation has taken place; all the churches are closed and ministers are sending their congregations to hear him. However, I am afraid part of the change is due to

Henry Clay's declaration that Moffat was the greatest orator of the day—nevertheless, deep impressions are being made."

In the settling up of a new country, in erecting churches and manses, one readily sees the predominating need of the "Pastor's Aid." So many had grave problems of their own and their neighbors' to solve, that naturally, these claimed their prayers and labors and their horizon was limited. But earnest missionary pastors and a few noble women, who had caught the meaning of "Go ye into *all* the world," by the power of their zeal, and by constant importunity, became a moving force barely perceptible at first, but which bore fruit in the gradual organizing of societies for "cultivating piety amongst its members, and for studying about and giving to both Foreign and Home Missions."

With the forming of these societies for enlarged work, there crept into the hearts of the leading women the conviction that something else was needed to make these organizations permanent and more efficient. In the words of our gifted Superintendent, Mrs. Winsborough, "After much thought and prayer, a small group of women, scattered throughout the church, undertook to bring order out of chaos, and began, by correspondence, the agitation that finally led to the organization of the First Missionary Union in the Southern Assembly. The moving spirit of this courageous band of pioneer women was Miss Jennie Hanna, of Central Presbyterian Church, Kansas City—a young girl still in her teens, with the divine optimism of youth inspiring her service." Miss Hanna's first effort in missionary organization was in 1878, when, at the suggestion of her pastor's wife, Mrs. H. B. Boude, she formed her Sunday-school class of young girls into a Missionary Band. She felt the need of guidance, and looking about her for help, she found no organization of women in her own beloved Southern Church to assist her. This great need gripped her heart, and, though only a young tender girl, she threw herself into the breach. She found kindred spirits all over the church,

grappling with the same great problem; and, coming in contact by correspondence with that noble woman, Mrs. Josiah Sibley, of Augusta, Ga., these two agreed, in 1886 or 1887, without waiting for anyone else, to "undertake to reach everyone of the two thousand churches in our Assembly." (See Chapter on Building of the Auxiliary.)

In 1888, Miss Hanna was asked by the Presbytery of Upper Missouri, to organize the Woman's Societies of their Presbytery into a Union, but her body, frail at best, was attacked by a long illness and this work, so dear to her heart, failed of fruition, until the Spring of 1893. No human pen can do justice to the toil, the giving of strength of body and soul, the incense of importunate prayer, the offering of her *best* and *all* on this Altar of Service for her Lord and Church.

ORGANIZATION OF PRESBYTERIAL UNIONS.

Lafayette, 1892.

Mrs. L. P. Bowen, of Marshall, Mo., to whom "Foreign Missions was an inspiration and almost an idol," eagerly responded to the call for the organization of Woman's Societies into closer bonds of comradeship; and encouraged and assisted by Dr. W. R. Dobyns, she wrote to all the societies of Lafayette Presbytery, inviting them to send delegates to Marshall to assist in organizing a Union. Seven societies responded, and on May 24th, 1892, was organized the "Woman's Missionary Union of Lafayette Presbytery," the *first* organization of the kind in the Synod of Missouri.

Mrs. Bowen, who, from this time, was lovingly called the "Mother of Lafayette Union," refused the presidency, and Mrs. H. B. Boude, of Pleasant Hill, was elected President, and Miss Sadie Buckland, of Marshall, Secretary and Treasurer. A constitution was drawn up and adopted and one of the aims stated was to secure the organization of missionary societies in every church in the Presbytery, which it accom-

plished very rapidly. The speedy attainment of this aim is due especially to the splendid personnel of the women who were at the helm—to Mrs. L. P. Bowen and Mrs. H. B. Boude, who had had special training as the wives of pastors, and to Mrs. B. R. Ireland, who still abides (1923) in freshness and vigor of heart and mind in her eighty-sixth year! She was the second President of the Union, and brought to her task a thoroughly trained intellect, a graceful and pleasing personality, consecrated tact and a beautiful spirit-filled life. By her patient, constant endeavor, she made possible, in the Providence of God, perhaps, more than any one person, the splendid history of Lafayette Union. By pen, as teacher in Elizabeth Aull Seminary, as President for eighteen years of the Missionary Society of Lexington Church, as Sunday-school worker, for more than twenty-five years, her life has wielded a powerful influence all over the State.

The value of the work increased, by stressing activites among children and young people, by appointing field secretaries to organize and stimulate mission study classes, by linking up societies with the Foreign Field, through the support of representatives from their own midst, by the consecrated conservatism of their leaders, who never *forced* any issue upon the societies or the Union; and last, but not least, the unfailing support, sympathy and advice of those splendid missionary pastors who filled the pulpits of Lafayette Presbytery in those early days—Rev. J. W. Wallace, Drs. L. P. Bowen, H. B. Boude, J. M. Cheney, George L. Leyburn, A. S. Moffett, E. C. Gordon—all of sainted memory—W. R. Dobyns and many other young pastors who not only gave their consent, but enthusiastic support.

The Union is justly proud of those who have gone from the Presbytery to carry the glad tidings to distant lands: Mrs Kate Boude Moore, Mrs. Grace Fields Myers, Miss Eliza Reed, Mrs. Lida Montgomery Hall, Mrs. Sallie Chambers Cooper, Miss Elinora Lynch, Rev. and Mrs. J. W. Allen, Miss

Nora Dawson, to Alaska, under U. S. A. Board, and Miss Cornelia Morgan, to China, under the China Inland Mission.

Upper Missouri—1893.

In May, 1893, a preliminary meeting was called to convene in Central Church, Kansas City, to make plans, draw up a constitution and elect officers for a permanent organization. This meeting adjourned to meet October 19th, 1893, in Central Church, when Upper Missouri Union was organized with five societies as charter members. Since that time the Union has increased to nineteen societies.

Within the bounds of this Presbytery are two cities with large churches, containing many women of culture and initiation, which has strengthened greatly this splendid work for the Master. With such women in Central Church, Kansas City, as Miss Jennie Hanna, Mrs. S. M. Neel, Mrs. Winsborough, Mrs. Geo. English and other choice spirits, potent work has been accomplished. Mrs. S. M. Neel, the wife of the pastor of Central Church, was the daughter of a missionary, Dr. John B. Adger, and brought rare gifts of character and training to the missionary work of that Church. To her belongs the honor or discerning the capability and undeveloped talents of our efficient Superintendent, Mrs. Winsborough, and of having given her the first active work, that of Secretary of Literature, which was to develop it to such great significance. Mrs. Winsborough, the granddaughter of a pioneer Home Missionary of the West, and a daughter of the Manse, was one of the leaders in the organization of the work among the Italians in Kansas City, Missouri, undertaken by Central Church which today is bearing such rich fruits, and also of the Mission to Slavs in Kansas City, Kansas, now under the Woman's Board of the Presbyterian Church, U. S. A.

The First Church, St. Joseph, has the oldest Missionary Society in the Presbytery, organized in 1868, and from this Church has gone out to distant lands, four ambassadors of

the cross—Miss Annie Dysart, to Mexico; Miss Sadie Buckland, Miss Julia Martin, and Mrs. Julia Dysart Bell to Korea.

It was a day never to be forgotten when the King's Daughters of this church, of whom the last three young ladies were members, entertained that Godly missionary physician, Dr. Wylie Forsythe, at luncheon. After a simple prayer of thanks, he put before them with burning eagerness the contrast between their condition and that of their sisters in Korea, and, glancing around upon their bright eager faces, he asked, "Who is willing to go to Korea in loving service for the Lord?" A moment of tense silence, and one young lady said: "I will go." Another said: "I can't go, but will give to her support." Another! and another! until three choice young women, coming under the influence of Dr. Forsythe's consuming passion for souls, had given *themselves,* and others in the Church had pledged their support.

One of the outstanding Congregational Home Mission Endeavors of First Church was the "Mothers' Meetings," at Riverside. Every week, some of the elect women went out to this little mission church among the poor, and taught the women how to sew and care for their children, giving them also instruction in the Bible.

Mrs. Bettie Pindell, for years a member of First Church and also one of the charter members of Second Church, St. Joseph, was a woman of varied gifts, of wealth, culture, deep piety, but pre-eminently a woman of prayer. She was closely identified with the work of Upper Missouri Union, and was chairman of the first committee appointed to draw up resolutions looking to the organization of Missouri Synodical.

The women of this Union gave liberally to the support of the School of the Ozarks, which was established by the Synod of Missouri, for the mountain youths in the southwestern part of the State.

Besides the young women who went out to foreign fields from First Church, St. Joseph, Miss Meta Biggar went from

Central Church, Kansas City, Mrs. Emily Cordell McCallie, from Eastminster, Kansas City, and Miss Lulu Frances, from Hyde Park, St. Joseph, under the U. S. A. Board.

St. Louis Union, 1893.

At the same time the organization of Upper Missouri Union was taking place in May, 1893, some Godly women of St. Louis Presbytery, with the endorsement of their pastors and Presbytery, met at Grand Ave., Presbyterian Church (Westminster), St. Louis, and brought into existence "The Woman's Home and Foreign Missionary Union of St. Louis Presbytery." Mrs. M. G. Gorin, of St. Louis, was elected first President, and this Union has been unique in that it has always held two meetings each year: its annual business meeting in April, when reports are read, business transacted, and plans laid out for the next year's work; and in October, a praise, or entirely inspirational meeting.

Mr. Thomas McPheeters had, for a long time, been Superintendent of a Sunday-school for colored people in Bethany Church, St. Louis, which resulted in an Industrial School being started by Central and Grand Ave. Churches. The women from the two churches took charge of the work. Classes were taught, including religious instruction, and sewing lessons. The Bible and Shorter Catechism were the main text-books. In 1898 a Missionary Society was organized among them and admitted into Union. This is the only record of such work in the Synod of Missouri.

Palmyra Union—1893.

Rev. J. E. Latham, Pastor of South Fork Church, Santa Fe, took the initiative, and asked that representatives be sent from all the Woman's Societies to meet in conjunction with Presbytery, September, 1893, in order to organize these societies into a missionary Union. There was ready response and the "Woman's Foreign Missionary Union of Palmyra Presbytery"

was organized, with Mrs. L. O. Thompson, of Monroe City, as first President. They adopted the Constitution and By-Laws of Lafayette Union, and it worked for years for Foreign Missions alone; seeing that a "certain per cent of the gifts of each Society was given to Foreign Missions."

Rev. Mr. Latham was called the "Father of the Union" and Mrs. Latham was a valued assistant. Mrs. West was the "Leading woman of the Union" and when she moved out of the Presbytery, she "cast her mantle" upon the shoulders of Mrs. F. W. Lane, of Palmyra, who served most capably and untiringly for three years as Vice-president, and twenty-two years as Secretary, without being absent, tardy, or leaving before the close of any session!

The growth of the Union was discouraging, and in 1902 they felt they were losing ground—the "ubiquitous aid society" clogged their progress. They appealed to Presbytery for help, urging the ministers to uphold them by preaching Foreign Mission sermons. After uniting with Presbytery in the support of two foreign workers, their interest and gifts more than doubled in three years and a systematic study of missions began. A new era dawned in 1906, when Rev. J. O. Reavis, a son of the Presbytery, and Dr. Wylie Forsythe, brought to them burning messages of the needs of the "Regions Beyond," and soon they were uniting themselves in a stronger bond to these lands when Miss Mada McCutchan and her brothers, Mr. Hugh McCutchan and Rev. J. P. McCutchan, and wife, gave themselves for China, and Mrs. Russie Anderson Newton went out under the U. S. A. Board.

Palmyra Church is not only the oldest church in this Presbytery, being organized in 1831, by Dr. David Nelson, but has the oldest missionary society, organized in 1879, with Mrs Fannie Armstrong as President—"A most beautiful, consecrated Christian character." In the early sixties, an aid society was formed, composed of Godly women of old Virginia and Kentucky stock—Mrs. Fannie Anderson, Mrs. J. W. Pryor,

Mrs. W. J. Jackson, Mrs. W. A. Payne, Mrs. H. H. Winchell, Mrs. G. W. Lane, and many others. They gave wonderful fairs and entertainments, contributing beautiful handwork. There has been splendid advance along the lines of Christian giving and stewardship since that day, but what about Christian *living?* The family altar was the *rule* in Palmyra homes and Sabbath desecration almost unknown!

Missouri Union—1895.

It was "after months of discussion, consideration and prayer" that the "Woman's Missionary Union of Missouri Presbytery" was organized. In May, 1895, Mexico Church invited the other societies to meet with them to organize. Four societies sent delegates, and after a stirring address from Dr. W. R. Dobyns, of Marshall, they effected an organization with the gifted Mrs. Anne Lacy Hoge Marquess, as President. Four other societies were added to this band of workers, but with all their efforts, they felt they accomplished very little in the formative years, their only definite work being the support of a cot in a Korean Hospital.

But glance at their service flag and see how many of their fair young women have enlisted as missionaries: Misses Florence and Annie Patton, Mattie Tate, Carrie Cunningham. Winona Evans, Lillian Curd, Mrs. Matsie Curd Ostrom, and four men, Rev. Mr. Tate and Prof. C. C. Knight, Rev. H. C. Ostrom, Rev. O. F. Yates.

No character stands out more vividly in the Union than Mrs. Anne Lacy Hoge Marquess, who "was born in Virginia, in a Godly, cultivated home, reared amidst the vigorous atmosphere of Calvinism, surrounded by brilliant intellectual society" and when married to Prof. W. H. Marquess, was only transplanted into a like atmosphere. She was a student of the Bible and as the years went by, became more filled with its knowledge and spirit. "Her prayers and talks on missions were wonderful and soul-uplifting." To the last, she was most heroic

and patient in endurance. On her sick bed her interest in missions did not languish and many were the prayers that went up from her room for that great cause. Her life added lustre to the escutcheon of the noble family to which she belonged. She was a sister of that persuasive pulpit orator, Rev. Moses Drury Hoge, D. D., and mother of the Rev. Wm. H. Marquess, D. D., one of the finest Bible teachers the Southern Church has produced.

The Woman's Missionary Society of Fulton Church has priority in organization, in 1880. It had, in conjunction with the Society, a Prayer Band, some of whom were powerful in prayer—the sainted Mrs. Amanda Patton, Mrs. Philip Buny and Mrs. Guthrie were notable examples. Mrs. Julia McNair Wright, the gifted author, was an able and consecrated member of this society for some years, and Mrs. J. R. Henderson was, for seven years, the efficient President of the Woman's Union.

Potosi Union—1895.

The Presbytery of Potosi did not wish their women, descendants of those noble women who had labored for the *first* establishment of Presbyterianism West of the Mississippi River, to lag behind the other women of the State in effective work in the Lord's Kingdom, so they asked the Woman's Societies to send delegates to Farmington in 1895, to organize the Woman's Missionary Union of Potosi. Six societies became charter members of this organization, with Mrs. S. A. McElroy, President. Their first resolve "was to contribute to foreign missionaries who may go out from this Presbytery." At their fourth annual meeting, Mrs. G. W. Harlan was elected President, which office she held for fourteen years, being "the heart, mind and soul of the Union." Here began a ministry of loving, patient, self-effacing service, in which her husband assisted her, that cannot be reckoned. The Union bears testi-

mony that its history is inseparably bound up with the memory of these two Christian leaders.

Those first years were years of struggle, with so few attending, lack of helps for programs, with many like trials, but when some of the country societies united, they proved veritable bulwarks and through the coming years, the zeal of the country women is one of the outstanding features of this history. They attended regularly, gave most excellent contributions to the programs, and were faithful to all duties assigned. From this Presbyterial have gone Misses Addie and Gertrude Sloan, to labor in China, and Miss Sala Evans, to Japan, and Mrs. Plummer Smith, to Africa.

ORGANIZATION OF MISSOURI SYNODICAL—1910.

The farsighted leaders in the organization of Woman's Work had not only as their goal the organization of Women's Societies into Presbyterial Unions, and these unions into Synodicals—this was just the foundation for a larger fuller work.

At the Presbyterial Union of Upper Missouri in Kansas City, October, 1909, the formation of a Synodical was urged, and the reason given for hastening the State Organization was "the larger union of all Synodicals into *one body,* but so weak was the faith of some, it was advised that no mention of a *general body* be made publicly if we wished to succeed." There were, at this time, only three Synodical Unions in the Southern Church. St. Louis Presbyterial Union had suggested a Synodical Union in Missouri as early as 1894, and Potosi, in 1905, had taken steps towards generating interest, so when Upper Missouri Presbyterial Union invited the other five Presbyterial Unions to meet with her in Central Church, Kansas City, March 1910, for the organizations of Missouri Synodical, all Unions sent delegates and an organization was effected, with Mrs. Kerr, of Fulton, as President. The first annual meeting after organization, was held in St. Louis, in the Spring of 1911, at which time Mrs. Kerr, leaving the State, Mrs. D. A. McMillan was

elected President and into her able and efficient hands fell the real task of systematizing and leading out the Presbyterial Unions into the new and enlarged field of labor. She brought a fine business acumen, gracious tact and able leadership tc her work, and most successfully guided the Synodical through the stages of criticism and opposition, firmly establishing its broader and ever expanding work. Into this service, she threw her whole soul, with her accustomed energy and determination and did a splendid consrtuctive work during her three years as President. Still a larger task was awaiting her, for as President of Missouri Synodical it was her privilege to unite with Miss Hanna and Mrs. Winsborough in pushing to final success the organization of the Woman's Auxiliary, of which body she has been the most faithful and competent treasurer since 1913.

Missouri Synodical has always held inspirational meetings in connection with its business meetings and conferences and by well arranged home mission and other comparative contests, has done much to inspire righteous rivalry, which has developed the work of the Presbyterials along many lines. It has always been an ardent supporter of plans mapped out by the Woman's Auxiliary, and has striven nobly to put them into effect throughout the Presbyterials.

Organization of the Woman's Auxiliary.

The story of the building of the Woman's Auxiliary, that revolutionary movement which was to completely transform and broaden the vision and service of Southern Presbyterian women, and to quicken and enlarge the missionary aims and activities of the Church, is to a great extent, an integral part of Missouri's history. (To the Missouri Synodical and its splendid leadership, is tendered the honor and gratitude of all the Auxiliaries—Synodical, Presbyterial, and Local, throughout our Assembly. Editors.)

In the calling out into service of Miss Jennie Hanna and

Mrs. W. C. Winsborough and Mrs. D. A. McMillan, is demonstrated how a holy, discerning mind may, by a word fitly spoken, set in motion marvelous powers that will gain momentum and strength as the days go by, to accomplish wonderful results in the King's business.

Mrs. H. B. Boude, whose heart yearned over the salvation of a lost world, when she proposed to a young Sunday-school teacher in her husband's church, to organize her Sunday-school class of girls into a Mission Band, touched all unconsciously, a chord in Miss Jennie Hanna's heart, which became vibrant with life and a desire for something worth while to engage the love and energies of the women of her beloved Church, and which was never silenced, until she had the blessed privilege of seeing fulfilled the desire of a life time—the organization of the Woman's Auxiliary.

When Mrs. S. M. Neel discerned in Mrs. Winsborough marvelous possibilities, and insisted that she accept some specific work in the Missionary Society of the Central Church, she was used of God to open up the way for preparing this young woman for the great work God, in his plans, had awaiting her capable and all comprehensive leadership.

When Mrs. McMillan, became the President of the Synodical of Missouri and began the visitation of the Presbyterial Unions, she was entertained in the home of a cultured Christian woman, where she received a fuller conception of devotion and service for her Master and went forth clothed anew with the Spirit's power to render a noble service.

NORTH CAROLINA

Mrs. Elizabeth McRae, North Carolina. A true pioneer in Woman's organized work.

NORTH CAROLINA

I. THE PIONEERS.

The creating of the office of Historian in our Woman's Auxiliary has promoted research and has brought about a friendly rivalry in claims of ancient church-lineage.

The Presbyterial Historians of North Carolina have liked liberty in research as far back as 1770—the year in which the first Presbytery of the Syond of North Carolina was erected. Before that year, the entire territory of the State was embraced in the Presbytery of Hanover, formed in 1755 by the Synod of New York.

The first meeting of the Synod of North Carolina was held in 1813. "It was composed of the three Presbyteries of Orange, Concord and Fayetteville, and its territory embraced all of North Carolina, and small portions of South Carolina, and Virginia. The Presbytery of Concord was largest in membership, Orange the largest in area, stretching from the Yadkin River to the Atlantic Ocean. The three Presbyteries in whole consisted at this time of thirty-one ministers, eighty-five churches and about four thousand communicants. For a long time after the organization of the Synod, the Presbyterian Church in North Carolina seems to have been in large measure at ease in Zion, and yet some noble advances were made."—(*Dr. D. I. Craig.*)

WILMINGTON.

From the records of the Historian of Wilmington Presbyterial, we learn that the earliest Presbyterian colony in the State was composed of Scotch-Irish emigrants from Ulster, who, in 1736, settled upon a grant of land in Duplin County, forming the congregation of Goshen Grove, near the site of the town of Kenansville.

A colony of Welsh emigrants settled about the same time in New Hanover County, and to these colonists the Rev. Hugh McAden began to preach in 1755. His journal, still preserved, tells of his missionary tour in 1756; of his preaching in Wilmington, and to the people of the Welch Tract; of his being installed pastor of the Duplin and New Hanover congregations in 1759; and of presenting his credentials at a meeting of New Hanover Presbytery at Rockfish, which would indicate an organization at this point—organized according to tradition in 1756.

Had records been preserved, it would be interesting to tell in a history of woman's work in this Prsebytery, the number of women who were charter members of these first churches, ministered to by Mr. McAden. We know from given records that there was a "Woman's Auxiliary" even though it may have counted but one woman on its roll; for we read that Mr. McAden married Miss Scott, of Lunenburg County, Virginia, and that she came with him, making the long journey on horseback, through many miles of wild forest infested with hostile Indians; and for love's sweet sake took up her abode in a land that she knew not of.

And though no record of her life and her deeds has come down to us, save the significant one that she bore and reared a family of seven children, she must have been of heroic soul and missionary heart. So we may justly claim Mrs. Hugh McAden as The Pioneer representative of Woman's Work in this Presbytery.

Rockfish Female Missionary Society. 1817.

The earliest attempt to organize Woman's Work in this Presbytery was in the old Rockfish congregation. Happily the minutes of this organization have been preserved, and show that the "Rockfish Female Missionary Society was in existence as early as 1817, with the names of thirty members on its roll.

They were accustomed to meet in the spring and in the fall.

The contributions for the first year were:

"To the North Carolina Missionary Society____$17.50

"To the purchase of religious tracts for society__ 6.50"

So we see that this early Society carried the idea of Missionary Education along with giving.

The following quotations are from the old Record Book of the Rockfish Female Missionary Society, 1818:

Officers of the Rockfish Female Missionary Society, 1818:

MARY BONEY_____*President.*
MARY TEACHEY_____*Vice-President.*
DOROTHEA BONEY_____*Treasurer.*
ELIZA TATE_____*Secretary.*

"The Treasurer of the Rockfish Female Society reported that the members had paid into the treasury, seventeen dollars and fifty cents, to be sent to the Presbytery of Fayetteville, or to the Treasurer of the North Carolina Missionary Society by me.

(Signed) ROBT. TATE.

This the 23rd day of March, 1818."

"Fayetteville, October 2, 1818.

"Received of the Rev. Robt. Tate the sum of $19.00, a donation from the Rockfish Female Missionary Society.

W. MCPHEETERS,
Treasurer of North Carolina Missionary Society."

The inference is that since a collection of $17.50 and of $6.50 was reported March 23rd, 1818, and of $19.00 October 2, 1818, the society must have been organized about the middle of the year 1817.

Mrs. McDonald, Historian of Fayetteville Presbyterial, says: "The minutes of Fayetteville Presbytery from 1816 to 1820, record each year the contribution of certain sums from

the women of the Presbyterian Church. These same records name the Rockfish Female Missionary Society, whch was a part of Fayetteville Presbytery at that time.

It is a matter of interest that the Rev. Robert Tate wrote the hymn, "While Shepherds Watched Their Flocks by Night," while pastor at Rockfish.

From the present information the Rockfish Female Missionary Society is the *oldest Woman's Missionary Society* in the Southern Assembly. There were Educational and Bible Societies of about the same date in several other States, but in most instances they were inter-denominational in membership. The Rockfish organization seems to have been Presbyterian from its very beginning and to have always recognized the great missionary object of the Church.

CONCORD.

The Female Tract Society of Poplar Tent Church, 1817.

The first record of an organization of women for Christian work in Concord Presbytery is found in the minutes of "The Ladies' Benevolent Society," of Poplar Tent Church, one of the oldest churches in our Synod, founded about 1765.

In 1817, Mrs. John Robinson, wife of the pastor of Poplar Tent Church, called the women of her husband's congregation together and organized "The Female Tract Society" for the distribution of tracts and other Christian literature. Two years later, 1819, hoping to enlarge its sphere of usefulness and influence, Mrs. Robinson re-organized it, calling it "The Female Benevolent Society," which name it still retains. They met annually, on the Saturday before the Communion in May; and they contributed both to Home and Foreign Missions.

There were no records until May, 1859, when reference is made to both the organization and re-organization, forty years before; and relates that when tracts were received each member had the privilege of disposing of an equal share of one-half the whole quantity, while the remainder was disposed

of by a vote of the Society. The Constitution of this Society is given, and falls little short of our modern documents of the sort. Between the years 1817-1859, these women had contributed $950.00 to the Church's work.

FAYETTEVILLE.

Fayetteville Church, 1816-1820.

The minutes of Fayetteville Presbytery for the years 1816-1820 record ten dollars each year received for Foreign Missions from "some females of the Church of Fayetteville."

These "females" must have had an organization of their own, or the money contributed by them would naturally have gone through the regular channels of the church, instead of being reported independently. Also, they would hardly have reported their money in one lump sum each year unless banded together in some organization.

That these women were aggressive workers is shown by the fact that in 1824, there was a very live Young Ladies' Society, and in 1837, an equally live Juvenile Society in this Church. Young ladies and juveniles of that day hardly organized *themselves* for mission work!

The Sessional Record Book of the Presbyterian Church of Fayetteville has this record for March 29th, 1828:

"A society of young ladies has purchased and presented to our Church for sacramental uses, the following vessels of silver plate," etc. This silver is still in use in the Fayetteville Church. Three pieces bear this inscription:

"Presented by a society of young ladies to the Presbyterian Church of Fayetteville, September 20th, 1824."

The members of the Young Ladies' Missionary Society who purchased the Communion silver were Misses Eliza Nott, Eliza Potter, Mary Ann Potter, Eliza Hawley, Annie McIntyre and Mary Salmon. That this young ladies' society was a missionary society is shown by the fact that there is a refer-

ence in the Sessional Record Book of 1831 to "The Young Ladies' Missionary Society."

The inscription on the monument of their pastor, Rev. James Douglas, in the old Cross Creek cemetery—"Erected by the Female Juvenile Society of Fayetteville Presbyterian Church in 1837" seems to prove that this church had also the first children's Missionary Society.

ORANGE.

The Female Benevolent Society of Alamance Church—1823.

The Alamance Church dates back one hundred and sixty years, when a gift of land was made to the congregation by William Cusach, one of the first elders, on which to build the church. It was then part of the primeval forest. On an appointed day, a company of men gathered with axes to clear a space and to begin the building of their church. With bared heads they knelt under a great tree and prayed the Divine blessing upon their enterprise—then dealt the strokes that furnished them a church in the wilderness.

Under the influence of the two great divines, Dr. David Caldwell and Dr. Eli Caruthers, whose ministry to this church covered a period of a hundred years, "The Female Benevolent Society" was organized. Mrs. William Woodburn, President, and Mrs. Joseph Rankin, Treasurer, were both grandmothers of Dr. D. C. Rankin—that great moving spirit in Foreign Missions in former days. Mrs. Annie Wiley, Secretary, was mother of the beloved Dr. Calvin H. Wiley, well-remembered in both Church and State.

"For several years the women met monthly, in connection with a Ladies' Concert of Prayer, and later, annually. They came great distances over rough roads, some on horseback, bringing their children, and held their meeting in a cold church. They read the *Missionary Herald,* held a concert of prayer, and discussed such forms of church work as were in order.

"This Society lived more than twenty years, made over

five hundred dollars by their own labor (equivalent to many times that sum now); aided the Eliot Mission among the Indians; educated an Indian boy, whom they named David Caldwell; paid for a life-membership in the American Tract Society for Dr. Caruthers; helped to educate candidates for the ministry; bought books for a Sabbath School library."—(*Taken from "History of Alamance Church," Dr. E. C. Murray.*)

A companion record is that of the First Church of Greensboro, which was organized in 1824, with twelve members—nine of whom were women, six of them white, three negroes.

Its first woman's organization was called "The Woman's Benevolent Society," and was formed in 1830, with twenty-two members. The constitution provided for a Directress, a Secretary, a Treasurer, and a membership of those subscribing to the constitution, and paying not less than fifty cents annually. The first officers chosen were: Mrs. Frances Paisley, Directress, Mrs. Letitia Humphreys, Second Directress; Mrs. Eliza Morehead, Treasurer; Mrs. Parthenia Dick, Secretary.

The fact that these two oldest societies in the Presbytery, Alamance and Greensboro, are in the same county, only six miles apart, speaks volumes for the spirituality and Presbyterianism of the womanhood of that section. The building of the church in Greensboro was largely due to the zeal of the women. Another noteworthy fact is that many members of this Society of long ago are today represented in the active work of the Greensboro church by their descendants—after almost a hundred years.

ALBEMARLE.

New Bern Church, 1822.

Through the hundred years preceding the erection of Albemarle Presbytery, churches were founded here and there in the territory it now covers, whose records, no doubt, were inseparably bound up with the hearts and lives of godly women.

During the year 1755, New Bern was visited by the Rev. Hugh McAden, whose influence was potent throughout all sections so favored, as historical records show. New Bern, Edenton, and Wilmington were at this time, regular stopping places for ministers sent out by the Synod of New York and Philadelphia. It was not until 1817 that the first record appears of the formal organization of the church.

This took place in the home of Mrs. Elizabeth Minor, "the Lydia of the New Bern Church," as she has been called—who, with Mrs. Robert Hunt, had long before dedicated their "grace of hospitality" to the Lord.

Of the first ten members, eight were women: Mrs. Eunice Hunt, daughter of President Jonathan Edwards, of Princeton College; Mrs. Lydia Stewart, Mrs. Lucretia Hollister Bell, Mrs. Jane Garney, Mrs. Frances Devereaux, Mrs. Mary Dewey, Mrs. Louise Morning and Mrs. John Stanley (colored).

It seems that the church of New Bern is indebted to its colored member, Catherine Stanley, for the correct date of the dedication of the church, from her diary, which has been preserved: "Jan. 6, 1822. Sabbath evening. Today the Presbyterian church was dedicated to the worship of God. A very interesting discourse, delivered by the Reverend Mr. Hatch. Again I have been blessed with the privilege of hearing the Word of God faithfully preached."

The Centennial celebration of the founding of the New Bern Church was observed January 6, 1922; and in a sketch of this historic church presented at the time, mention is made of the women's untiring assistance in every way, especially in the raising of funds when the church was in building. "In fact, one lady was so active that Dr. Hawes often spoke of it as 'Mrs. Minor's Church.' "

2. FROM THE THIRTIES TO THE SIXTIES.

One of the earliest organizations of the period following

the pioneering of 1817—1830 was in the church of Concord, in Concord Presbytery.

In 1845, the "Benevolent Society" was formed for the help of the church—Mrs. R. M. Allison, President. Its purpose was purely local, and it is still doing its good work. Its deeds of mercy would fill a book. In old age, it is still bearing fruit.

To the Sugar Creek Church belongs the honor of having the oldest Missionary Society in Mecklenburg Presbytery. This Society was organized in 1847, by Miss J. G. Chamberlain, a talented and consecrated young woman who taught school in the congregation. The Constitution in her beautiful, legible handwriting is treasured by the Society. She later married the pastor of the church, Rev. R. H. Lafferty.

It is recorded of the Asheboro Church (Orange Presbytery), organized in 1850, that in the following year, a "Domestic Missionary Society" was in existence, whose members were: Mrs. Jonathan Worth, Mrs. Simeon Colton, Miss Louisa Worth and Mrs. George McNeill.

No record is available, giving the date when the Society of the First Church of Charlotte (Mecklenburg Presbytery), was formed. But we feel warranted in saying that it began its mission of helpfulness in the early fifties. To verify this statement, an inscription is to be found on the fly-leaf of the pulpit Bible containing these words:

"Presented to the Presbyterian Church of Charlotte, by the Female Sewing Society, June, 1853."

This organization was afterward known as the Aid and Orphanage Society.

The Salisbury Church Society (Concord Presbytery), was formed in 1859, with Mrs. Elizabeth Beall Davis as President. They did local work, in the jail and among immoral women; distributed tracts and Bibles, and visited and helped the poor in the community.

Organization existing prior to the formation of our Southern Church is found in Sardis Church, 1848, and Pittsboro,

1860 (Fayetteville Presbytery). Doubtless there are many others in all our Presbyteries, if information could be gained by any means. But we may safely assert that Christian service of the heart and hand of our Presbyterian womanhood, unorganized, was going on all through the years, in all congregations.

The church in New Bern is a case in point—no organized woman's work being recorded there before the eighties. Oxford, another old church of Orange, nearly a hundred and twenty-five years old, had none until the seventies. Steel Creek, in Mecklenburg, with a history of more than a hundred and sixty years, had no woman's society prior to 1880, at earliest, nor any account of special work done by women. "All worked together, men and women, under one organization—THE CHURCH!" says the record.

3. FROM THE SIXTIES TO THE NINETIES.

The fact that the history of societies organized in this period is similar in general outline, makes details unnecessary even if space allowed.

In all instances, probably, women of earnest, pious, practical executive types felt the God-given impulse to come together in combined effort to help the needs at hand and afar off. Some form of organization followed, with a more or less devotional atmosphere to the meetings which were partly informational, and partly industrial, but which fostered much sacrificial giving of self and time and money.

For many years, the Benevolent Societies measured the scope of woman's work. During the seventies and eighties, in the general struggle for rehabilitation of everything in our South, when old congregations were depleted in numbers and finances, and the organization of a new church meant years of struggle, Aid Societies to promote the material welfare of the congregations wellnigh bounded the horizon of our women. The systematic administration of the Benevolent Funds of the

Church had not been developed; the needs were met by monthly contributions from the churches, with statistical notice in the church papers.

Up to the nineties, Woman's Work for Foreign Missions was regarded as a separate phase of Christian effort, requiring a separate society, and ofttimes a different personnel in the same congregation. A certain rivalry of claims existed between the "Ladies Aid" and the "Foreign Missionary" societies. And as the claims of the Home-land began to press upon the conscience of the Church, Woman's Work assumed more complex conditions, as she sought to cope with her duty and her opportunity.

From the first Society on, however, faith, prayer, sacrifice, energy, enterprise, characterized the majority of Christian women engaged in the work. These not only served their day and generation, but by precept and example raised up the later generation who have brought the Woman's Auxiliary into existence.

The above characterization must suffice for a number of organizations reported for this sketch.

A few notes on outstanding societies, work, workers, and results must be allowed on these pages, however, as matters of history—not with partiality, nor by way of comparison.

Of the Durham Church (Orange), of early days, the only record extant says: "The women of the congregation have done efficient work from the beginning (1871), in many ways; largely through an Aid Association formed during the second year of the church, and has continued thirty-five years." The splendidly organized Auxiliary of today—studying, praying, giving, living, training, serving, is the logical outcome of the perseverance of those heroines of the faith of fifty years ago.

Mention has already been made of the historic Woman's Society of Alamance Church (Orange), in its pioneer days.

The original organization was suspended for a time, during the period of the Civil War, but was re-organized in 1873

by Mrs. Tidball, wife of the pastor of the church. Their daughter, Miss Lily Tidball, went to the foreign field in 1880, and two sons entered the ministry. It is of striking interest that more than thirty ministers of the gospel have gone out from this church, and many statesmen of high honor, a living testimony to the godly women who reared them.

The records of several churches note an awakening to the claims of Foreign Missions, due to a visit from Dr. M. H. Houston, home from China, about 1875. At the earnest desire of Dr. Jacob Henry Smith, pastor of the First Church of Greensboro (Orange), the Woman's Society was re-organized to include and emphasize Foreign Missions, following Dr. Houston's visit, and was named for his daughter, "Evelyn Houston." This name gave place a few years later to the "Woman's Missionary and Aid Society," which in turn separated Foreign and Home interests into two groups in 1897. Through the years, each society greatly enlarged its membership and scope, and became the mother of many organizations, senior and junior. This church could say with just pride that she had a missionary society for all ages; and the trained workers of today in all departments, are largely the product of this wisdom of the earlier generation.

In 1875, the first Society of Foreign Missions was organized by the women of the First and Second churches of Charlotte (Mecklenburg), jointly, who worked together with great cordiality for twelve years, separating only to secure greater efficiency.

When organized, this society enrolled thirty members, with Mrs. Rufus Johnson as President. After the separation, three Foreign Missionary Societies were organized in the First Church for the older and the younger women, and for the young girls,—all now united in the Woman's Auxiliary, doing a great work.

The women of the Second Church, Charlotte, organized after separation from the original Society, in 1887, with one

hundred and twenty-eight members; Mrs. Adelaid Brew, President. Several years later the Pastor's Aid and Home Missionary Society, the Young Woman's Society, the Business Woman's Society and an organization for girls, were formed. These are all united today in the Woman's Auxiliary.

The Foreign Missionary Society of Statesville church (Concord), was organized in 1875, by Dr. M. H. Houston. There were no officers; meetings were informal; members pledged fifty cents a month to Foreign Missions. Some years later, a Home Missionary Society was organized by Mrs. Elizabeth MacRae.

An outstanding figure in the early days of the Statesville Foreign Missionary Society was Miss Margaret Mitchell—"the life of this Society until her death in 1905. A woman of master intellect, withal as simple and gentle as a child. A love for spreading the gospel dominated her life. At her death, she gave most of her worldly goods to the cause, while her influence as a teacher and friend will redound through the ages."

The First Church of Raleigh (Albemarle), was organized away back in 1806; but her records show no woman's organized work before 1875, when a Foreign Missionary Society of twenty-five members was formed. An organization for young women, called the Peace Institute Society, and one for children, called "The Busy Bee Band," were formed in 1877. Old records refer to a certain work done by an Aid Society, but no account of its organization is found.

In 1904, when the various organizations in the church had multiplied, all were merged into one general body known as "The Ladies' Society for Christian Work, of the First Presbyterian Church of Raleigh and divided into three departments—Foreign, Home and Local.

We would naturally expect to find a record of early organization in Rocky River Church (Concord), which was founded in 1755—the earliest church west of the Catawba. But its first society, "Rocky River Ladies' Christian Associa-

tion," was formed in 1878. Its worthy aims are thus set forth:

"The objects of this Society shall be: to elicit and promote the interest of the ladies of the congregation in church work: to afford an appropriate channel through which the individual efforts of females may be properly exercised; and to do what we can to promote the spread of the Gospel into all the world.

"Any female within the bounds of Rocky River congregation may become a member of this society by paying an initiation fee of twenty-five cents. Gentlemen of said congregation may become honorary members by a unanimous vote of the regular members, and by paying an initiation fee of one dollar."

The earliest record of a woman's organization in Kings Mountain Presbytery was the Ladies' Aid and Missionary Society of Long Creek church, formed in 1877, with fifty-eight charter members. About the same year, Mrs. J. J. Kennedy gathered the women of Olney together and organized them, and after a few years Olney organized Gastonia. Today this daughter of Olney has grown until she numbers two hundred members—the largest Auxiliary in the Presbyterial.

Steel Creek (Mecklenburg), first organized a Ladies' Aid Society in 1880, followed by a Foreign Missionary Society some years later. Through these, the usual Woman's Work was done, developing into the Woman's Auxiliary of today. And Steel Creek being the largest church in our Synod, we find here one of the largest and most enthusiastic Auxiliaries. The Young People's Work is especially noteworthy. The "Ingathering," a day when the young people bring in their cotton raised for the service of the Lord, is a red-letter day observed by old and young.

The Dorcas Society of Lincolnton (Kings Mountain), formed in 1881, had no regular constitution; but a couple of planks in its platform, as found in certain resolutions in the old Record Book, are well worthy of being builded into sundry platforms of 1922:

"Resolution 1. That members shall pay an extra dime for being absent from meetings, unless excused by request.

"Resolution 2. That members shall refrain from any criticism of persons or their dress while at the meetings of the Society."

Concord Church in Iredell County (Concord): A Ladies' Foreign Missionary Society was organized here by Dr. Du Bose, of China, in 1883. If the output of ministers from this church may be taken as an indication of the godly mothers, sisters and wives of this congregation then we do well in this record of woman's influence and achievement, to restate from a recent Presbyterian Standard:

"Concord Church, during the one hundred and forty-seven years of her life, has given to the world twenty-two ministers and one medical missionary, or approximately one for every six years of her existence."

Shelby Church (Kings Mountain), was founded in 1858, with nine members—three men and six women. For seventeen years they held together—Mrs. E. B. Jennings, a charter member, acting as elder, deacon and Sunday-school superintendent, besides keeping open house for ministers.

The first pastor found only five members—all women. To these new members were added in 1877, and officers were elected, greatly helping the ones who had labored so faithfully. Although not an organized society, they were missionaries to those around them, holding Sunday-school in the mill section, and serving wherever needed. The first record of an organized society was in 1886.

Pee Dee Church (Mecklenburg), has a record of woman's work organized twenty-seven years ago, by that indefatigable worker, Mrs. Elizabeth McRae—the Frank Little Foreign Mission Society. Rev. Lacy Little went from this church to the foreign field. His mother, Mrs. Frank Little, was the beloved leader of this Society until her death.

That wonderful woman whom all our Presbyterials should

delight to honor and to emulate, Mrs. McRae—appears from place to place in these local records of the nineties. She established missionary centers from the mountains to the sea.

She is recorded at Asheboro (Orange), as the organizer of a Home Missionary Society in 1897. From that year until 1922, that church was without a pastor, and the continuance of that society through these many years was due to the zeal, courage, and perseverance of the late Mrs. Addie C. McAllister. This organization has developed along modern lines of woman's work.

A record of Winston-Salem Society is purposely placed last, because in connection with it appears an appreciation of two outstanding women, Mrs. Calvin H. Wiley and Miss S. O'H. Dickson.

"On March 2nd, 1875, a few ladies of our church met at the home of Rev. S. H. Wiley, and were organized as 'The Female Society of Winston Presbyterian Church'—its object, to raise money for the benefit of the Sabbath School and for Foreign Missions. Mrs. C. H. Wiley was elected President and served seventeen years."

Under her hands, from small beginnings, grew the Senior and Junior Wiley Mission Bands, the D. C. Rankin, the Calvin H. Wiley Missionary Societies. In fact, all the missionary activities which have made the Winston-Salem Church one of the leading missionary churches in the Assembly, are due to the passionate devotion of Mrs. Wiley to this cause.

Miss Sallie O'Hara Dickson was closely associated with North Carolina, though she was a native of South Carolina. She was an honored resident of Winston-Salem for many years before her death.

The needs and the exceeding promise of the mountain people, among whom she spent the summers of thirty years, made a strong appeal to her, and by her writings she did much to help bring the day of opportunity and gospel privilege to the Highland people.

Being a gentlewoman of the old South, Miss Dickson ever felt a sincere affection and sympathy for the Negro and sought in numberless ways to uplift the race, and to interest others in their behalf.

Readers of the Missionary Survey and of our church literature miss the familiar "S. O. H." or simply "O. H." which this gifted woman modestly signed to her poems, articles, letters and stories—all written with the one purpose of advancing the kingdom of her Lord.

"In the passing from earth to heaven of Miss S. O'H. Dickson . . . the Executive Committee of Home Missions has lost a valued friend and co-laborer. Her sympathy and help were never failing."—(*Miss Barbara Lambdin, Missionary Survey.*)

The Church Calendar of Prayer, so familiar and so invaluable now, was Miss Dickson's idea, the first being merely a card containing subjects of prayer for the week, written and delicately decorated by her artistic hand.

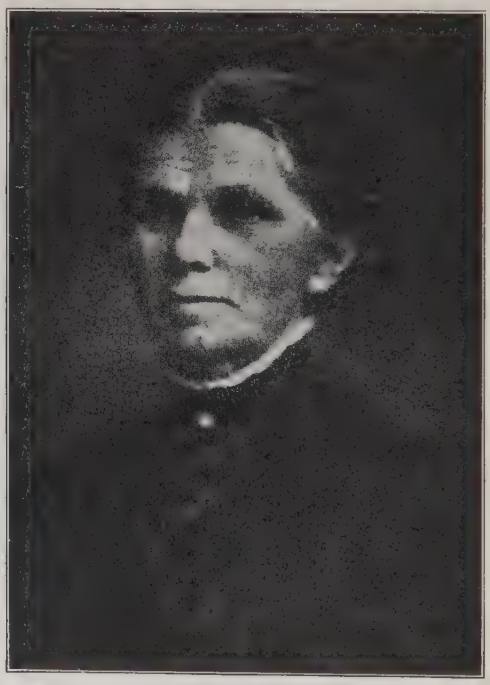
She died July 18th, 1916.

4. ORGANIZATION OF PRESBYTERIAL UNIONS.

Wilmington. 1888.

In the year 1888, Dr. Peyton Hoge, pastor of the First Presbyterian Church of Wilmington, and Mrs. B. F. Hall, a member of that church, recognizing with prophetic vision the spirit and latent power for good in the struggling Missionary Societies in the Presbytery, conceived the idea of banding them together in a Union, for mutual inspiration and helpfulness. Pursuant to this vision, a Woman's Foreign Missionary Society was re-organized in the First Church of Wilmington, in April, 1888, and invitations were issued to all Women's and Children's societies in the Presbytery to meet with them to organize a Foreign Missionary Union. Eleven societies from nine churches responded, three of them Children's Bands.

This organization was effected May 30th, 1888, and Mrs. B. F. Hall was made President. Thus came into being and service, the Woman's Foreign Missionary Union of Wilmington—the second Union to be established in our Southern Church.



Mrs. B. F. Hall, North Carolina.

In 1890, the name "Union" was changed to "Presbytery's Committee of Foreign Missionary Societies," to forestall adverse action on Unions by opposers; but this proved to be needless. In 1893, Dr. McClure brought official endorsement of the organization from the General Assembly.

Among the warm supporters of Woman's Work through the trying period of uncertainty and criticism during the follow-

ing twelve years, may be mentioned Rev. P. H. Hoge, as a moving spirit; Rev. W. M. Miller, of Wilmington; Rev. Peter McIntyre, Rev. A. D. McClure.

The years 1895-1900 were a period of deep discouragement to the faithful President and her co-workers; and one of less faith and courage would doubtless have given up the fight. "The Mother of our Presbyterial," as Mrs. Hall is still affectionately called, was much in prayer during those dark days. A certain minister on his way to attend Presbytery, spent the night in Mrs. Hall's house. Talking over the work with him, Mrs. Hall remarked that there was so little interest on the part of the women, and so much opposition from the men, she was considering the advisability of disbanding the Union. To this, the minister, being one of those who didn't favor woman's work, heartily agreed. Whereupon Mrs. Hall brought a determined foot down with a resounding thump, and laconically exclaimed, "Well, it SHA'N'T!" That "Sha'n't" made history!

The Union meeting of 1900 was a rallying time. At its close Mrs. Hall laid down her office after twelve years of untiring effort to place the Union on a firm and permanent basis. Mrs. Jackson Johnson, of Winnabow, N. C., was her worthy successor.

As early as 1902, the office of Secretary of Young People's Work was created with Mrs. J. C. Stewart, of Wilmington, in charge. This department of the work has developed steadily until it has become the outstanding contribution of the Union-Presbyterial.

In June, 1915, a Young People's Rally Day was inaugurated, proving to be so successful that it was adopted throughout the Synod of North Carolina, from which the State Conference for Young People took its origin in 1918.

In the year 1902 was also inaugurated the annual Day of Prayer for Missions, Missionaries and Church Work, the Pres-

byterial being divided into districts for this meeting, thus placing it within the reach of every church.

A MISSIONARY AND A WRITER.

Closely associated with her mother, Mrs. Jackson Johnson, in the formative work of the Wilmington Presbyterial, Miss Lillian Johnson afterwards became the wife of Rev. L. W. Curtis and went with him as a missionary under the Presbyterian Board, U. S. A., to Siam. As a result of her life there she wrote "The Laos of North Siam," which has an introduction by Robert E. Speer. The book is descriptive of the country and its people and the influence of Christianity. Mrs. Curtis has also contributed freely to the Church papers and to the Missionary Review.

Fayetteville. 1889.

The minutes of Fayetteville Presbytery in 1880 have this entry: "This report shows that twelve Ladies' Missionary Societies gave $19.36 more than all the churches in the Presbytery." With such a spirit, it is no wonder that the records of Fayetteville Union-Presbyterial show such remarkable development through the years. This was organized in September, 1889, at the Fayetteville Church, in response to a call for this purpose from two women of the Fayetteville Church, Miss Hannah Chamberlain and Mrs. F. H. Lanneau.

The Constitution and By-Laws which were adopted at this meeting, and afterward ratified with some slight changes, were formulated chiefly by Miss Chamberlain. For many years it has been thought that Presbytery refused to sanction the organization or its constitution; but the following extract from the Minutes of Fayetteville Presbytery, prove this to be an error:

"Presbytery endorsed the organization of the Ladies' Missionary Union within its bounds, after carefully examining a copy of its Constitution.

P. R. Law, *Moderator,*
Sept. 26, 1889."

This misapprehension arose from the fact that a large minority of the ministers were opposed to the Union. The Constitution was the one afterwards furnished to Missionary Unions by the Executive Committee of Foreign Missions. This characteristic request of our lamented Dr. Rankin was made nine years later:

"Dear Mrs. McRae: Please send me a copy of your Constitution. Also, kindly send one to Dr. Green. He is preparing a report for the Synod of Kentucky in favor of Presbyterial Unions, but there are strong opponents. Can you not write to Dr. Green how harmless, how un-new-woman-like, and how useful your old Scotch Presbyterial Union has been? It will help the cause. I congratulate you on your splendid showing. Cordially,

D. C. RANKIN."

At the following meeting, Miss Chamberlain was elected Secretary, but before the next, "she was not, for God took her." The memorial spread on the minutes of that meeting states, "To her consecrated zeal and untiring efforts the Union owes its existence."

MRS. ELIZABETH McRAE.

"If Fayetteville Union owes its birth to Miss Chamberlain, it owes its continued existence, its growth and success to the nurture and labors of Mrs. McRae. No history of this Union can be written which is not a history of her toils and achievement.

"On her election as President she immediately began the systematic visitation of every church and society in the Presbytery, covering eight counties, nearly all of which were sparsley settled with few railroads. In one period of three years, she made two hundred and eleven visits to congregations. In the year 1895, the year she was seventy years old, she traveled nine hundred miles in private conveyance, visiting fifty-three

churches. By the close of 1896, she had traveled nearly six thousand miles, mostly in an open buggy, through heat and cold, snow and rain. All this in the intervals between teaching school at home and a mission school in the mountains. Some years she records having written as many as two hundred and fifty letters. In many of the places visited, she remained several days, making house to house visits . . . in some instances, visiting every home in the congregation. She wrestled with conservative preachers and elders, and with women."

Nothing but extracts from Mrs. McRae's journal can show what her work meant to her—of self-denial, domestic and financial; of weariness and discouragement. We must remember that these extracts are from her own private diary, and that she was sixty-five years old when she began this work:

"My words fell on listless ears." "They seemed sunk in worldliness." (This church has now several flourishing societies, and has furnished many officers.) "Was so completely exhausted by the long ride, I could scarcely stand to speak, but did my best." "On Wednesday, came to Mr.—'s; a very uncomfortable time until I left." "Very tired and coughing, and had to walk half a mile to the church in the mud and rain. Met a few ladies and talked to them in great pain and weakness. Then another half mile in pouring rain, wet clothes and wet feet, but a good night's rest. A hard run the next day to catch the train, out of breath, heart panting, but the Lord kept me."

"Came with a runaway horse over dreadful roads. Society entirely dead. No hope of revival. Time lost." "Was twice interrupted in my talk, and had to give it up."

There are records of long journeys, sometimes utterly no result; sometimes no one to meet her; sometimes the meeting not even arranged for; sometimes not a soul present but herself. There are also records of royal welcomes, enthusiastic meetings, consecrated women, and even a "warm fire" and a "nice clean church."

The hardships have been emphasized in selecting these items, that we may realize what this pioneer work meant to the doer of it. But in truth, there were many more cold shoulders than warm hand-clasps; for this was unconventional work in ultra-conservative churches. Narrow-mindedness had to be overcome among preachers and people, and no woman or man *now* has to do such work, because *she* did it so well *then* that its influence permeated the bounds of the Southern Church.

In two years after the organization of the Union, this staid old Scotch Presbytery, whose large minority was opposed to its formation, sent a letter to the Secretary, saying: "The annual report of your Society was received by the Presbytery with a profound sense of gratitude. The deepening and widening interest awakened by it throughout our bounds was felt to be substantial ground for praise. All hearts were touched by the reported activity of the organization, in having so extended its influence as to put our Presbytery in the lead of all like bodies in the whole Southern Church." The brethren seem to have grown as fast as the Union! So the victory for the woman's organized work was won. And the fruit of all this labor was apparent in 1898, when the eight societies of 1888 had increased to sixty-five women's societies and twenty-nine children's bands. Besides this work in her own Presbytery she aided in the organization of many Unions in her own and other synods, being sustained . . . by the counsels and prayers of her pastor, Dr. H. G. Hill, and by her wonderful faith in God. She died in Wilmington, April 17th, 1907, in the eighty-third year of her age.

Orange. 1898.

From Mrs. Elizabeth McRae and Miss S. O'H. Dickson, came the inspiration and perseverance which produced Orange Missionary Union.

Mrs. McRae was President of Fayetteville Union, the second to be organized in the Synod; and taking counsel of her, Miss

Dickson, a woman of like spirit, set out as leader of a group of pioneers to get the sanction of Orange Presbytery to their plan and purpose of a Union.

Their petition to Presbytery (1898) met much conservative opposition. Following a stormy discussion in the morning session, three ministers and two elders continued the discussion at a certain dinner table that day. The leader of the opposition was one of the number, and he was a mighty man of valor in Presbytery. As he brought forth his strong arguments, the case of the poor women seemed doomed,—to the fears of one of their number who listened in chastened silence. But in the providence of God, Presbytery set aside the opposition that afternoon, and granted permission for the woman's organization to proceed.

Five years later, the full-fledged Missionary Union of Orange met in that minister's own church; and this honored Father in Israel spent hours in a back seat, listening with attention, if not with enjoyment, to the proceedings—apparently reconciled to the existence, temperament, and growth of the lusty infant he had tried to strangle at birth.

On the 28th of April, 1898, representatives of eight of the fifty-six churches of Orange Presbytery met in Winston-Salem at Miss Dickson's call, to organize a Foreign Missionary Union. Dr. D. C. Rankin, then Secretary of Foreign Missions, presided, and after fervent prayer and an earnest talk on woman's work in the church, he introduced Mrs. McRae, who proceeded to organize the body, giving wise counsel and encouragement. Officers were elected, a Constitution was adopted, and Miss Dickson was made President.

From the first, the Union was disparaged and antagonized by the conservative element, both ministers and women. To say that encouragement from pastors in general was feeble, is to state it mildly. In many cases, they were unresponsive beyond belief, and comparatively few co-operated with the Union.

Through various means, however, the advantages of con-

ference and co-operation became evident as time went on. Extension was naturally the first work undertaken, and various were the measures used to bring about organization in churches where there was none, and to bring all existing societies into co-operation and fellowship. Recognizing the strategic value of Young People's Work, the Union early placed special emphasis upon it. This was the first department to have a Superintendent—later called Secretary.

Through the years, the Union-Presbyterial has adjusted herself to the systematic promotion of the Causes of the Church, in her constituent societies, keeping pace with the recommendations of the General Woman's Auxiliary, these later years, as she did with those of the Executive Committees before. Since 1906, she has been "Missionary" instead of "Foreign Missionary;" and today, truly "auxiliary" to the work of the Church in its entire scope.

Albemarle. 1898.

On the 23rd of September, 1898, representatives of eight Societies met in Raleigh while Presbytery was in session, and organized the Woman's Home and Foreign Missionary Union of Albemarle. A strong constitution was adopted. Mrs. W. S. Primrose was elected President.

Mecklenburg. 1904.

In 1887 the women of the First and Second Presbyterian Churches of Charlotte, met in the First Church to plan an organization of the societies of Mecklenburg Presbytery, where none existed, and to stimulate those already organized. This was the first step toward a Missionary Union. The next year, all churches in the Presbytery were invited to send delegates to a Woman's Missionary meeting in the Second Church. This meeting was well attended. Many interesting papers were read, important matters were discussed, and plans were made to hold the meeting every year. But Presbytery did not approve of the women's meeting, so these plans failed.

But in 1904, sixteen years afterward, by the persistent efforts of Rev. George Atkinson, Presbytery was persuaded to give its sanction, and the women made another attempt—this time, with fine success, for twenty-seven delegates, representing sixteen churches responded to an invitation sent to all women's and children's societies in the Presbytery.

Mrs. W. H. Davis was elected President, Mrs. F. D. Osborne, Secretary.

Concord. 1906.

Concord Missionary Union was organized May 8th, 1906, in Salisbury; representing both Home and Foreign interests in her constituent Societies.

Mrs. Minna Penick Reid of Davidson, the first President, served four years. Mrs. W. B. Ramsey succeeded her. The growth and progress of Concord Union-Presbyterial has been in line with that of all our Woman's Work, through the years.

Kings Mountain. 1907.

The Woman's Missionary Union of Kings Mountain enjoys the proud distinction of having been organized by a Committee appointed by Presbytery for that purpose! "While others (in this Synod, at least) fought to win the prize, and sailed through bloody seas."

Rev. James Thomas, Rev. J. B. Cochran, and Rev. R. C. Anderson, composed this committee.

Ten churches and thirteen societies were represented, and entered the Union, and Mrs. D. R. LaFar was elected President.

THE SYNODICAL OF NORTH CAROLINA.

The Presbyterials of this Synodical, in order of date of organization, are these: Wilmington, 1888. Fayetteville, 1889. Orange, 1898. Albemarle 1898. Mecklenburg, 1904. Concord, 1906. Kings Mountain, 1907.

The plan of an Annual Conference of Union Presidents seemed to spring into being full-fledged, about 1907, being

born of a need. And so well did it serve its purpose for the time being, there is little wonder that those who tried it out controverted the Synodical Union plan at first, feeling that the Conference was sufficient for the need.

But it was a formative period, and adventures in Unions had been successful; so by cautious advance, the idea of a Union of all Presbyterial Unions gained favor. One fine afternoon at Montreat—August 10th, 1912—a group gathered in the back of the old Auditorium to discuss the advisability of organizing a North Carolina Synodical Union.

Representatives were there from all the Presbyterial Unions of the Synod, except Asheville; Mrs. Jackson Johnson and Mrs. W. M. Cumming from Wilmington; Mrs. R. N. Page and Mrs. L. W. Curtis from Fayetteville; Mrs. E. C. Murray from Orange; Mrs. Samuel Watkins from Albemarle; Miss Margaret Rankin from Mecklenburg; Mrs. W. B. Ramsey from Concord; Mrs. L. M. Hull and Mrs. J. C. Thompson from Kings Mountain.

The question of organization was easily disposed of, and favorably; Albemarle, only, asking for time for consideration. The next question was the name. The issue uppermost at that time was, Synodical "Union" versus Synodical "Conference," and this delegation favored the "Conference" idea.

At this same hour, in another corner of the Auditorium, the four Executive Secretaries, the Synodical representatives, and Mrs. Winsborough were engaged in another meeting. At this juncture in the North Carolina meeting, a message was sent by this group, imploring the N. C. delegation not to quibble over "Union" or "Conference," but to adopt the name "Synodical." This was done; though the majority shook their heads over the incompleteness of the term.

That evening, in the upper lobby of the Alba Hotel, Dr. Vardell, Synod's Chairman of Woman's work, met with this group and gave valuable aid in formulating the Constitution, which was adopted after careful consideration. Wilmington

being the Senior Presbyterial of the Synod, a President was elected from her constituency—Mrs. Jackson Johnson, of Winnabow.

A gavel now in use in the Synodical was presented by Mrs. W. B. Ramsey retiring President in 1920, bearing the following Inscription:

"Presented to the North Carolina Synodical Auxiliary at Concord, October 14th, 1920. The handle of this gavel is made from wood taken from a bench in the Montreat Auditorium where the Synodical was organized in 1913."

The first Synodical meeting was held at Montreat in 1913, as were those of the two following years. Since then they have been held in the Presbyteries in turn. Mrs. Winsborough attended that first meeting, and her counsel on points of organization, efficiency, and service was invaluable, and set the standard for subsequent action.

During her seven years in the Office of Synodical Secretary of Young People's Work, Miss McElwee, of Statesville, has brought to pass such remarkable and far-reaching development of that work, it should be noted as an outstanding achievement of this Synodical. Four Young People's Conferences have been held, (1922) with incalculable influence upon the hundreds attending in quickened spirit and life-enlistment. The Synod has been aroused and interested in our Young People as never before. Many Synods have followed this pioneer movement, and letters of inquiry concerning both the Conference and the Young People's League (now in successful operation) have been received from Secretaries of the Cause all over the Church.

OKLAHOMA

Mrs. W. J. B. Lloyd, Oklahoma. A pioneer Missionary to the Indians.

OKLAHOMA

MISSION TO THE INDIANS.

Ever since 1806 the Presbyterian Church has given of its means and of its men for the uplift and salvation of the Cherokee and Choctaw tribes. In the early days substantial mission work was done among them at various points east of the Mississippi. When the emigration of the tribes to Indian Territory occurred in 1832—which has been aptly named "The Trail of Tears"—three of our most active missionaries, Cyrus Byington, Alfred Wright and Ebenezer Hotchkin chose to go with them, sharing the hardships and privations with their sad and discouraged friends.

Through succeeding years the names of Wright and Hotchkin have endured as a second and third generation have devoted themselves to the Indians. In this work women have played a large part.

In 1823 Miss Philena Thatcher left Harford, Penn., and came down the Ohio in a boat into the Mississippi River to Memphis, then across to Eliot, Miss., to become a missionary teacher to the Choctaws. Her entire life was given to the Indians. She sleeps today in an unmarked grave between the murky waters of the Boggy and Red Rivers in Oklahoma. She was married to Ebenezer Hotchkin in 1830, and came with her husband on the memorable "Trail of Tears" to the wilds of Indian Territory. They carried on their work together until 1871 when both were taken Home within a few days of each other. Two sons continued their labors among the Indians, and today there are two grandsons still "carrying on."

In 1857 Mary J. Semple left her home in Steubenville, Ohio and journeyed by boat down the Ohio into the Mississippi River to Gaines' landing. From this point the journey was made by wagon 300 miles through the swamps and forest of

Arkansas to Wheelock, I. T. This was one of the first mission stations established, and at the present time one of the best schools among the Indians is located at this point. It is known as the Wheelock Female Academy. Miss Semple taught her first school at this place.

The records show that she was of the first families of Steubenville, was educated in the Wheeling Female Seminary, and was only eighteen years old when she left her home for a life work among the Indians.

In her diary she says that when she was only twelve years old a Missionary, Dr. Scudder from India, visited the church and spoke upon missions and urged the great need of workers. He said to the children who were present: "Go home and ask your mother to write in the back of your Bible, 'Dr. Scudder wants me to be a missionary.'" She said, "I often looked at this writting in my Bible and wondered if God wanted me to be a missionary." She wrote again in another place of singing a solo part in the chorus, "The Missionary Call." She said, "As I sang the chorus, tears were streaming down my cheeks in the presence of a great congregation, I knew that the call had come into my own soul, and I must go." Soon after that incident Dr. Kingsbury went into the North hunting for two missionary teachers. The lot fell upon Miss Greenlee and Miss Semple. Miss Semple speaks of herself as being giddy and gaudily dressed with wide hoops. Miss Greenlee was very quiet and reserved and her dress was very plain, altogether in keeping with the missionary spirit. Miss Semple tells of Dr. Kingsbury taking her upon his knee and saying: "Yours is a lovely home, and you have known no hardships, nor have had to do any work. The journey you are to take is a hard one, and very long and the people to whom you go are a very strange people. You will see very few of your own race, and there is not promise of a return home for years. Now Miss Semple, if you choose to stay it will be all right." She sprang from his knee and turned and said: "Dr. Kingsbury,

I thought you wanted missionaries; if you don't want me, of course I won't go." The old gentleman said: "We do want missionaries, and we want you."

She went, but there were hard lessons ahead of her. Every one at the mission looked upon her with suspicion—the gaudy dress with the wide hoops were out of place. Her guitar and the delicate hands did not seem to match the duties of the mission. There were no calls for her from the various stations, but she was allotted to teach at Wheelock. The records show that Miss Semple's school was the best taught and the best managed in all the field.

The next year there were many calls for her, but she was very shortly married to Henry W. Hotchkin, son of Ebenezer Hotchkin. She raised a family of eight children to their majority, and in addition to this raised eight boys and girls of the Indian tribe, giving them the very best of her home and an education. Her teaching amounted in all to at least fifty years. She came to Durant in 1896 with her son Ebenezer, and began work in the Calvin Institute, which afterwards became Durant College and later Oklahoma Presbyterian College for Girls.

In 1870 Rev. W. J. Lloyd heard the call of Rev. Allen Wright for more missionaries and came with his young wife and four little children to Bennington, I. T. Conditions were very hard, the winters intensely cold, and there were few comforts in their log house. Often Mr. Lloyd had to leave his family for weeks at a time, while he made trips across country visiting groups of Indians. Writing of these early years, Mr. Lloyd said: "In all these years Mrs. Lloyd met her full share of responsibility. No one can realize the solicitude, even agony, of her soul as she spent her days and nights alone with her helpless babies, often in tears of terror before she learned the Indians. Her only guardian on these occasions was her faithful dog, Ruler, the gift of an Indian. He would stalk around the premises at night-fall to see if everything was quiet, then would throw himself across the doorway, and the family felt

safe. Grandually she came to know and love the Indian character."

Mrs. William Gardner, familiarly known as Aunt Polly, was her nearest neighbor and soon became an intimate companion. She showed Mrs. Lloyd that the way to the Indian's heart and affection was through kindness. How well she learned the lesson is shown by her significant expression: "We fed them when they were well, nursed them when they were sick, and buried them when they died."

The Goodland School and Orphanage holds a wonderful record for Christian service. This was started by Mrs. Elizabeth Rood Allison, a cultured, refined Christian lady who came from St. Charles, Mo., in 1894. She afterwards opened a school, at Cold Spring, and another at Lexington. It is said of her: "Few people who have lived, loved and died in the Indian Missions, have accomplished more good than Mrs. Allison in her gentle, quiet, consecrated life of love with these people."

Miss Anna L. Paxson also of Missouri, had charge of a school at Chish Ok Tok, Oklahoma, where there is one of the largest Indian churches in the Presbytery. Here for years she conducted a boarding and day school, fitting both boys and girls for a life of usefulness and positions of trust among their own people. For many years hers was the only white face to be seen in the congregation and the Indians loved and trusted her.

This is but a brief memorial to the part played by women as missionaries to the Indians, leaving unmentioned many others who have given or are still giving their lives just as heroically to redeem a debt we owe as Christian Americans.

Pioneering Days.

Pioneering Days of the Presbyterian Church among the white people of Oklahoma, date back only to the beginning of this century.

Although for half a century work had been going on among the Indians of Indian Territory, which was later to become a part of the State of Oklahoma, there had been no advance of our church among the white people who were coming in ever increasing numbers to carve out their fortunes in this new and wonderful land. Here in this country were to be re-enacted many of the hardships and trying experiences of the pioneers and home-steaders of a century before, who had settled the States East of the Mississippi. But men went into Oklahoma Territory with different ideals and purposes than their forefathers had carried with them. Frequently men went without their families, seeking a land where they could get rich quick, and then return to their own homes; the population was very shifting.

The church and school were not the centres of the community life in the rough towns that sprang up mushroom-like over night. Neither did pastors go hand in hand with their little flocks to found new homes among forests primeval. Most frequently vice and evil conditions were rampant before the Missionary arrived, and the Church had literally to thrust its way in.

In May 1901, General Assembly directed the Executive Committee of Home Missions to make such investigations as would enable it to undertake the work intelligently in Oklahoma Territory.

Of the men whom our Committee sent into the field, some stayed; others spent only a few months and were transferred elsewhere. Those who stayed and persevered against almost overwhelming obstacles, soon began to reap a rich reward for their labors, as church after church was organized and modern and attractive Houses of Worship supplanted the rude shacks that served the first groups of people. Many of these first missionaries were real heroes and their wives no less heroines.

The Woman's Missionary Society of the Central Presbyterian Church of Atlanta, Ga., agreed to pay half the salary

of a missionary to Oklahoma Territory. Rev. H. S. Davidson of Bowie, Texas, took advantage of this offer, was employed for half his time and was assigned to the Southern part of Oklahoma Territory where no Presbyterian was at work. He organized a church at Mangum with seventeen members, which grew rapidly and soon became self-supporting.

Within five years Mangum was to give its name to the Presbytery of Mangum, made up of eighteen churches and twelve ministers, the entire Presbytery having grown from the work of Rev. H. S. Davidson and the funds invested by the Missionary Society of the Central Presbyterian Church, Atlanta.

To one woman, Miss Annie Shadden, much of the advance work in Oklahoma was due. She was the first woman Missionary of the Home Mission Committee, and when she was sent out she was given much freedom and latitude. She went about visiting in the new towns, into the homes of the sick and lonely, organizing Sunday-schools, securing names of Presbyterians for prospective churches, holding mid-week prayer services, encouraging and holding together little groups until a Home Missionary Pastor could arrive. Out of her work grew such splendid churches as Shawnee, Lawton, People's Church and Oklahoma City. She also organized Women's Missionary Societies and did various kinds of personal work.

There must be stories of pioneer efforts and sacrifices of godly women in Oklahoma, who were zealous to set their communities right with God, and to create healthy environments for their children, but everything and everybody is still too new and busy to stop to gather records, or for these records to find their proper importance and significance.

PRESBYTERIAL ORGANIZATION.

Durant. 1904.

That women were banded together for the good of their churches, is attested to by their very early organization into Presbyterials. In September 1904, Rev. John A. Williams,

and Mrs. H. B. Sears, were appointed to organize the Ladies' Aid and Missionary Societies of Durant Presbytery, into a Union. Each society had been requested to send two representatives, and a program was prepared for the organization meeting held in Durant, September 21, 1904. Delegates were present from nine societies in five churches.

A constitution was adopted and Mrs. W. T. Matthews was elected president. At this time papers were read on "Woman's Place in the Home Mission Field;" "How Women can Best Assist the Pastor." "How to Enlist Children in Missions," and "The Relations between Home and Foreign Missions," all of them of practical bearing.

Durant Presbyterian College, later to become Oklahoma College for Women, was of special interest to the Presbyterial from its very start, and as many of the meetings were held at Durant, the progress of the college could be closely watched.

The first years of organization were a hard struggle, distance and expense being two large obstacles. A firmer financial basis helped to remove these troubles, enabling larger groups of women to receive the inspiration and practical help of the meetings.

Indian Presbyterial. 1910.

By order of Indian Presbytery, Rev. C. J. Ralston was directed to organize the various Aid and Missionary Societies in Indian Presbytery into a Presbyterial. This was done at Chish Ok Tok in 1910. Delegates had come from Goodland, Cold Springs, Old Bennington, New Bennington, Wide Spring, Sandy Creek, Standing Rock and Chish Ok Tok. Mrs. Wolf, wife of Rev. Jonas Wolf, an Indian pastor, was elected President, which office she held for four years. She was very zealous, very faithful in the discharge of her duties, never missing a meeting of either Presbytery or Presbyterial, and was always interested and ready to be instructed in the work of her church. She spoke both English and Choctaw which made her services peculiarly valuable.

Other women who have been prominent in the work of the

Presbyterial are Mrs. S. L. Bacon, Mrs. William Le Flore, Mrs. Dwight, Mrs. F. M. Mosely, Mrs. Go Forth, and Mrs H. L. Gooding.

Their meetings are held at the same time and place as Presbytery, which means that whole families are in attendance, sharing the privileges and entering reverently into the services of prayer and praise.

Mrs. J. R. Pritchard, an Indian of Banty, did much to organize Indian Presbyterial along Auxiliary lines. She read Choctaw and was of great help to the Synodical of Oklahoma, and was its treasurer for a number of years.

Mangum Presbyterial. 1912.

On November 14, 1912, Rev. J. M. Clark, then Chairman of Home Missions for Oklahoma, called a meeting of the women of Mangum Presbytery at Oklahoma City, and organized the Mangum Presbyterial with Mrs. J. M. Clark as the first President.

SYNODICAL ORGANIZATION. 1912.

At the same time that Mangum Presbyterial was organized, delegates had been asked to come to Oklahoma City from Durant and Indian Presbyterials for the organization of a Synodical Auxiliary of Oklahoma. This followed immediately after the organization of Mangum Presbyterial. Mrs. K. H. Warren was elected President. With practically no Synodical funds, and in the face of tremendous discouragements, Mrs. Warren persevered, building foundations strong and sure.

During the presidency of Mrs. G. T. Ralls, a contingent fee of fifty cents was adopted, which enabled the organization to develop more rapidly. Through the efforts of Mrs. Ralls and Mrs. Sears the Oklahoma Presbyterian Assembly was instituted, giving to the churches a Summer Conference for Study and social intercourse.

Mrs. R. W. Calhoun was elected President in 1920, and the work is advancing rapidly under her efficient leadership.

SOUTH CAROLINA

Mrs. F. Louise Mayes, South Carolina.

SOUTH CAROLINIA

(Compiled by Mrs. W. K. Seago.)

THE PERIOD OF THE INDIVIDUAL AND THE HOME.

The lines are fallen unto me in pleasant places; yet, I have a goodly heritage.—Psalm 16:6.

The Presbyterian women of South Carolina have indeed a goodly heritage. They come of heroic blood. Their foremothers brought to the new home in the Western world the spirit of the two Margarets of Scotland—Margaret McLauchlan and Margaret Wilson, who suffered martyrdom by drowning, because "they would take none of the oaths pressed upon women as well as men, nor desist from hearing Presbyterian ministers, and joining with their friends in prayer, and supplying their relations and acquaintances in their straits." They inherited the courage and piety of Judith Manigault, the Huguenot, who abandoned home and goods in fair France for liberty of conscience in America.

Those "who followed in their train" were worthy of their ancestors. They kept alive on the hearth stone the fires of *religion* and *patriotism*—twins—as John Knox calls them.

They helped literally to build the homes in the wilderness. They endured all the horrors of Indian warfare, often to the death, as was the case with Catherine Calhoun, grandmother of John C. Calhoun. She, with fifty others, was killed in the Long Cane Massacre, in Abbeville County in 1760.

During the War of the Revolution, the women fired the hearts and nerved the arms of their men fighting for freedom.

In the Fishing Creek Congregation, Chester County, Mary, Margaret and Ellen Gill, Isabella and Margaret Kelso,

Sarah Knox, Margaret, Elizabeth and Mary Mills, Mary McClure and Nancy Brown formed themselves into a company of reapers and went day after day from one farm to the other, and gathered the crops of the absent soldiers.

It was within the walls of old Waxhaw Church, Lancaster County, that the mother of President Andrew Jackson, presented him to God in baptism.

During the Revolution, Mrs. Jackson made the long and dangerous trip from Waxhaw to Charleston, carrying clothes, provisions and medicine to her son and other American soldiers on a prison ship. She died on the return trip from a fever caught while on her errand of mercy.

Look at Mrs. Ogier as she stands on the fortifications of Charleston Harbor, waving her bonnet in the air, and in the face of the infuriated British soldiers, calling to her fellow citizens on the departing prison ship: "Courage, my countrymen, keep up your spirits, better days ahead." Other names of noted women of that period are Martha Bratton—of Bethesda Church, York County—Jane Thomas, of Fairforest Church, Union County, and Mary Musgrove.

What Green wrote of Puritan England was true of Presbyterian South Carolina; they were "the people of a book, and that book was the Bible." The Shorter Catechism came next to the Holy Scriptures.

The writer remembers that her grandmother, Mrs. Margaret Adams Crenshaw, could repeat her catechism, forwards and backwards, asking the questions. The women were given to hospitality and the pulpits were filled by the sons of praying mothers. To be "a Presbyterian Minister" was regarded by them as the *summum bonum* to be attained by their boys.

The Sabbath was the Lord's Day. The housewife and her helpers were busy all day Saturday preparing food, that there should be no unnecessary labor on the Sabbath.

The writer remembers hearing it related that Mrs. Nancy Witherspoon, of Salem Black River Church, Sumter County,

was in the habit, on Saturday night, of gathering and putting away all secular playthings, books and papers. In the country congregations of the early times "the meeting house spring at the foot of the hill was a popular place and presented a lively scene as women and girls found this a convenient place to don their best. Here they pulled on their fine stockings and shawls and shook out the triangular folds of their snowy linen aprons, these articles of apparel having been carried until now."

As the mistresses of the rice and cotton plantations, our Presbyterian women taught to their slaves, the principles of civilization and Christianity which made the fidelity and devotion of the negroes, tried in the crucible of the Civil War, the wonder and admiration of the world. And during the dark days of 1861-1865, when few were the homes in which the supreme sacrifice was not made, their faith in God and their cause never faltered.

Of them, it may be said as of Napoleon's old guard: "They died but never surrendered."

And with what patience and hope they helped to reorganize and build anew the shattered fabric of church and state! And now

"The old order changeth, yielding place to new
And God fulfills Himself in many ways,
Lest one good custom should corrupt the world."

We are entering upon the period of organization in which the individual is not smothered, as so many have feared, but given a larger sphere.

"Build thee more stately mansions, O my Soul,
As the swift seasons roll."

Miss Margaret Gist,
Synodical Historian of South Carolina.

EARLY DAYS.

Among the churches of South Carolina, we find at least

six whose organizations began before the War of the Revolution. Three of these are in Charleston Presbyterial. The oldest church organization in this division is claimed by Edisto, being consummated in 1695.

John's Island and Wardmalaw Church, founded in 1710 claims, on the authority of Dr. R. C. Reid, to be the oldest bona fide Presbyterian Church in South Carolina.

The First Presbyterian or Scotch Church of Charleston was founded in 1731.

THE LADIES EDUCATION SOCIETY— 1809.

In the Second Church of Charleston in the year 1809 was organized the first Woman's Society of Charleston and the first in the Presbyterian Church, U. S., as far as present records reveal. It was connected with "The Congregational and Presbyterian Association" of the City from 1815 to 1821. After this period it seemed best for the women to form an organization of their own. This was done, and the name of "The Second Female Education Society" was chosen and Mrs. Black was made president.

The object of this Society was, in 1821, exactly what it is today—to assist in the education of young men for the ministry. In the earlier years of its history, theological students at both Princeton and Columbia were given aid.

The Education Society has done a wonderful work for the past century. The roll of 1892 beneficiaries carries the names of many men of mark prominent in church life, missionary effort, and in the collegiate field. From among these we would mention:

Dr. Chas. Stillman—founder of the Stillman Institute, of Tuscaloosa.

Dr. Wm. P. Jacobs—founder of Thornwell Orphanage.

Dr. Hampden C. DuBose—the great missionary to China.

Dr. J. William Flinn and Dr. Jerry Witherspoon.

The income of the society is obtained from annual dues

of one dollar—from the sales of the "Basket" (an institution dating back to 1837), and from the interest of legacies.

To this cause, Miss Sarah Arms bequeathed $1,000.00, Miss Annie R. Robinson, $737, and Miss Agnes K. Irving $1,000.00.

Mrs. Thomas Smythe and her sister, Miss Susan B. Adger and Mrs. Samuel Robertson each served as officers for fifty years.

The money collected by the Education Society since its beginning, to 1922, amounts to $45,221.50.

The old First Presbyterian Church of Charlestion has many interesting features in its history which are connected with women. On its walls are many historic and valued tablets. Among them is one in honor of Lady Anne Murray, which is surmounted by the coat of arms of the Cromarty family. It is artistic in workmanship, there being no other tablet like it in America. The inscription is neatly executed on wood, and is surrounded by an elaborately carved oaken frame. It reads as follows:

In this Cemetery lie the Remains
of
The Right Honorable
Lady Anne Murray
Third Daughter
of George, Earle of Cromarty,
a young noblewoman as
Conspicuous for Piety and Virtue
as she was for
High Birth and Illustrious Descent.
She died the 17th of January, 1768,
much lamented.

A custom in this church which reaches back to the Kirk of Scotland was the use of "Tokens" at the Communion season. The Session of old had very great power over the conscience of the individual communicant and kept strict over-

Facsimile of Silver Communion Tokens.

sight of his behavior. When the time for the quarterly communion came, only those were permitted to partake, whose conduct had been satisfactory to the session or, in the case of the colored members, to their representatives, the "Class Leaders." The white communicants received silver Tokens and the negroes, pewter ones. These were as large as a silver dollar, having the design of a table with chalice and paten and the text: "Do this in remembrance of me" on one side and the Burning Bush and the legend "Nec Tamen Consumebatur" on the other, with the words, "Presbyterian Church, Charleston, S. C." on the edge. The negro communicants did not commune at the same time as the whites, but used the same table. After the white people had finished, the negroes came forward and, as there were as many as four hundred present, the tables were filled and refilled. The beautiful solid silver Communion Service was the gift of Mrs. John Robinson, and Miss Mure; the baptismal bowl was given in 1866 by Mrs. Sarah Forrest, wife of Rev. J. K. Forrest, being made of several silver cups which had belonged to her children who had died in infancy.

The records of the First Church of Charleston were burned during Sherman's raid, but undoubtedly, the women of the congregation formed a part of the "Female Missionary Society" in which Presbyterians and Congregationalists joined and of which the first recorded gift was made, in 1819. No definite work was assumed until 1843, when the Ladies' Sewing Society came into existence, with Mrs. John Forrest, the Scottish pastor's wife, as president. Among the officers, we notice that Miss Spear and Miss A. Knox were appointed "Work Directresses."

Later on, this organization changed its name to Ladies' Aid Society and the constitution was amended to broaden its activities, especially as concerned Educational and Orphanage work.

During the Civil War, the members did relief work and

later on we find them repairing the church which had been damaged by earthquake and cyclone. In this society we find such names as Mrs. F. D. Bell, Mrs. G. W. Sprague, Miss Welch and Miss Mure.

In its life of seventy-seven years, it has been served by only six presidents, three secretaries and two treasurers, and has celebrated both its golden and diamond anniversaries.

The Woman's Missionary Society was organized in 1847, by Dr. John Forrest, who became its first president, with Mrs. Bennet as Vice-President. The first money collected was sent to the Choctaw Indians and to Canton, China. Of late years, it has contributed to the support of at least seven missionaries.

In the Third Church of Charleston, there was a Woman's Sewing Society as early as 1824, which did wonderful work in educating young men for the ministry. In the Globe Street Church, there was a like organization with the same purpose.

There were two old Churches in Enoree Presbyterial—Nazareth and Fairforest. Nazareth was organized in 1772, and Fairforest dates its origin to some eight families who emigrated from Pennsylvania in 1751-54, having been driven thither by the fires of persecution in the old world. These churches had no organized woman's work earlier than the 80's.

According to an old custom of the Scotch Presbyterians at Fairforest, lead letters were handed to the members of the church a day previous to the communion service (each one receiving the initial letter of the surname), and as the sacrament was administered, the letters were collected by the pastor. For more than half a century, Rev. Albert Allison James had presided over this church and on the celebration of the fiftieth anniversary of his pastorate, he displayed some of the old lead letters that had been used in past years.

Zion Church, Winnsboro, was built in 1809, and with but few changes has been used for 112 years. In 1819 the Female Missionary Society of Zion Church was organized as an Auxiliary to the Foreign Missionary Society of the American Board. At this same time, there also existed the Auxiliary Bible Society of Fairfield District.

As early as 1817, it is recorded that the women of this church joined with the women of Salem Church, in Fairfield County, in making their pastor, Rev. Anthony W. Ross, a life member of the American Bible Society.

One item is found in the Darlington Church book, dated May, 1833, which reads as follows: "At the request of the female members of the church, the funds raised by them for ceiling the church building, were made subject to such disposition as the church might think proper to make of them." Soon after the war, appears this statement: "Funds were raised and turned over to the Deacons and invested in the first stoves ever bought." It was not until 1870 that there was any formal organization among the women. In that year, Rev. J. G. Law formed the Ladies' Aid Society and later the Pauline DuBose Missionary Society came into existence. Miss Janie Williamson was the most enthusiastic missionary worker in the Darlington Church, holding an office continuously, and doing the work of a secretary of literature long before that office was created. In honor of her faithfulness, a friend has built a chapel in the North Kiangsu Mission, China, and named it the "Janie R. Williamson Chapel."

The earliest account of Women's Societies in the Independent Presbyterian Church of Stoney Creek, dates back to 1845. The first work undertaken was the support of two children in the Indian Mission. Contributions were also made to the Indian Mission, as carried on by Rev. Mr. Wright and his wife, Harriet. This Society also gave to Foreign Missions and was conducted like the modern mission study class

under the leadership of the pastor, Rev. James Dunwoody. We find the women of the congregation, as a matter of course, aiding their pastors in earnest work among the slaves.

In 1834, Richland Church (Piedmont Presbytery), was built on two lots of ground, given by Mrs. Elizabeth Dendy for Church-House and Cemetery. It was made of hewn logs fastened together with wooden pegs. The Striblings, in Presbyterial service today, are descendants of Mrs. Dendy.

A member of Mt. Zion Church, Mrs. D. M. Craighas, enjoys the great honor of having given her two sons, Roy and Augustus, to China's mission field.

THE FIRST CHURCH OF COLUMBIA (CONGAREE PRESBYTERY.)

In the year 1794, the Presbyterians of Columbia called their first pastor, Rev. David Dunlap, who served until his death in 1804. Mr. Dunlap and his wife, Susannah, died on the same day and were buried in the same grave. The deaths of these young people, one thirty-three and the other thirty, caused a sorrow which stretched over the century.

In viewing the work of the women from the beginning of this church, during a period of seventy years, it is well to contemplate the manner of womanhood of those early days.

Woman, of whatsoever class of society, was industrious, capable, modest, one who looked diligently after the ways of her household. Her duties were manifold. Every garment had to be made at home, all food was produced on the place; upon the woman rested the care and education of the children; the responsibility of the servants devolved upon her. The physical well-being, industrial training and religious instruction of these servants were looked upon by the Christian woman as obligations from God.

They were always interested in good works; the earliest chartered societies of the country bear the names of members of this church.

The Ladies' Orphan Society was founded in 1830 and is still in existence. The Ladies' Benevolent Association, founded in 1832, was merged into the Associated Charities in 1900, taking into that Association $8,000.00.

The Theological Seminary has, from its beginning in 1830, been a special object of work among the women of First Church of Columbia. The Law Building was named in honor of Mrs. Agnes Law, who was the chief contributor to its construction.

WOMAN'S WORK DURING THE WAR BETWEEN THE STATES.

In the early history of Peedee, the Aid Societies were something more than organizations for raising money; they were local missionary agencies, looking after the poor, providing social life, and giving to outside calls as presented.

The first one of these Aid Societies dating back to the sixties, was in the old Hopewell Church, at Claussen, S. C. When the South was the scene of bloody war, it was organized to provide clothes and provisions for the men at the front Women of all denominations for miles around composed this Ladies' Aid Society and the meetings were held in the old Session House. This work for the soldiers laid the foundation for Aid and Missionary Societies later on.

In the First Church of Columbia, the activities of the women were absorbed in "The Wayside Hospital," where hundreds of wounded soldiers were brought from distant battlefields. Two women who will long be remembered, are Mrs. Sarah Howe and Mrs. Sarah Peck.

Mrs. Howe was a foremost leader in the hospital work. Her hospitality was unbounded and charming. Her home was one of the hallowed spots of the church. It has entertained (it is hardly an exaggeration to say), every missionary of the Southern Church from 1832 to 1880 and a host of in-

tellectual giants. Among these guests we note Dr. Leighton Wilson, Dr. Thomas Goulding, so dear to the hearts of many generations of children because of his book, "The Young Marooners," her distinguished son-in-law, Dr. B. M. Palmer, the brilliant scholar, Dr. Joseph P. Wilson, and his son, Woodrow Wilson. The crown of the household was the distinguished son, George Howe, D. D. It was a meeting place for loved women; Mittie Bullock, mother of Theodore Roosevelt, was a distant relative and often an honored guest.

Mrs. Sarah Peck was a most remarkable Christian teacher. It is said of her that she taught three generations of Columbians to read and write. During the War Between the States three widows met for one hour every Tuesday, when they were in Columbia, and asked God to spare their sons in battle. Each had a son in the army, and two were only sons. The three men, Maj. Wm. D. Peck, James P. Macfie, and Lieut. John T. Rhett, went through the war unscathed.

On the northwest corner of Lady and Marion Streets was the home of Mr. Marion Crawford, an elder who became the custodian of the silver communion service of the First Church, Columbia. The night before Sherman entered the city, Mr. Crawford and his wife, Mary, dug up the fireplace in their dining room, which was on the ground floor, and buried the silver. The home was looted and burned. When it was safe to do so, the silver was salvaged, unhurt, save for a few blisters on the goblets, caused by the heat. The four goblets were used until, in Dr. Blackwood's pastorate, the individual cups were introduced, but the two bread baskets are still doing duty.

The year 1860 marked a change such as few people have ever undergone; an upheaval in home life and a change of inherited customs. It was to the church women of the old regime that the State owed its rehabilitation. Through the calmness, courage and faithfulness of the Christian women, the light of faith was kept burning. Years of penury and

want were at hand. Each divided with the other, and the widows and orphans were cared for.

A lady who had been very wealthy, said: "I never doubt God takes care of me. On one occasion, when I lacked, I earnestly prayed, and upon going into a vacant room, I found food: coffee, sugar, flour. An angel brought it." The writer of this incident says that her father's comment was: "Yes, and old Mrs. Howe was the angel."

The Communion silver of Second Presbyterian Church, Charleston, the gift of Mrs. John Robinson early in the history of the congregation, was sent to Columbia for safety when Charleston was shelled by the Federal Navy. There it was stored in an outbuilding on the premises of Rev. George Howe, who had not been informed as to its nature. In the excitement of Sherman's raid, it was forgotten, and the congregation thought it was gone, but a year after the close of the War, it was found and returned in perfect order.

Prior to the Civil War, we have no record of woman's work in Piedmont Presbyterial, but in the 60's in the First Presbyterian Church of Anderson, a society was formed to work for the soldiers. Later on, all the churches united in this labor, and the wife of Judge Monroe became president.

POST-WAR REORGANIZATION.

To the First Church of Columbia there came, in 1868, Mrs. Douglas Plummer, a woman of ten talents. She held Bible Classes, Sewing Societies and Prayer Meetings. She anticipated the twentieth century methods, so aggressive, so business-like, so brilliant was she in her intercourse with the church.

Confined to the bed most of the time, yet she instructed and directed. She helped to plan a "George Washington Tea Party," at which the sum of $999.00 was raised for the building of a chapel. Dr. Pryson, the pastor, added a dollar, making it an even thousand. The next week, a tornado blew down the

steeple of the church and the money had to go to repair this damage and the chapel came later. To Mrs. Plummer is due the inauguration of the social meetings of the Church—the Dime Readings. Do not smile at the name! These were held weekly during the winter months in the homes of the church and furnished wholesome recreation for our young people who were eager to attend them.

Mrs. M. M. Flenniken served for many years as President of the Woman's Society and was foremost in promoting the building of Smith Memorial Chapel. Due to her courage and conception, many public good works are in our midst; notably, the Columbia Hospital.

Mrs. Elie Baker Woodrow deeded the lot on which stands the present Y. M. C. A. building. In olden times, the streets were dark near the church, and when electric lights came into use, Mrs. Woodrow caused a light to be placed at the northwest corner of the church yard. Now that she is a shut-in, she smiles and says: "I am so glad my light shines to light other people to prayer meeting, and I have made provision in my will that it shall shine for many years to come." Mrs. Woodrow is the mother of the missionary to China, Mrs. Jennie Woodrow Woodbridge.

CHURCH ORGANIZATION IN WHICH WOMAN WAS THE PRIME FACTOR

The first effort to secure Presbyterian preaching in Greenville—Enoree Presbytery, was made by Mrs. Sarah E. Stone, who induced her friend, Dr. Benjamin Palmer to, spend the summer of 1845 in the village and minister to the spiritual needs of the people, for which purpose she raised $68.00. Later, the women sent a request to Presbytery for religious services and this led to the organization of the First Presbyterian Church of Greenville.

The second Presbyterian Church of Greenville owes its existence by the help of God, to the efforts of nine women,

who, on August 1st, 1890, met in the home of Mrs. R. E. Allen to engage in some united form of church or benevolent work. The result was the organization of "The Ladies Working Society," the object of which was the building of a house of worship. In three years' time this dream became a reality; a small church was erected.

Edgefield Church, Congaree Presbytery, owes its existence to Mrs. Martha Wardlaw Hill, through whose efforts an organization was effected. There were only four members, Mrs. Hill, herself, Mrs. A. E. Anderson, Miss Esther Rainsford and Mr. S. H. Manget. The latter was immediately elected and installed as elder and Mrs. Hill acted as deacon for some years. Mrs. Hill's wonderful magnetism and beauty of spirit drew many friends to her assistance. She solicited subscriptions far and wide and raised over $3,000.00. She organized a Sunday-school and when no man was available, was her own superintendent, her own organist, her own janitor, and at the same time served as the whole board of deacons. In May, 1882, through her efforts, the first pastor was called, our own Secretary of Assembly's Home Missions, Rev. S. L. Morris. As soon as this good woman lifted all debt from the church, she began to dream of a manse. Miss Esther Rainsford (Mrs. Bunyan Morris), gave the lot for this manse and the communion service as well.

Mrs. Hill began teaching music and doing everything she could to create a manse fund. To make a long story short, the manse became an assured fact. At the age of fifty-two, she went Home, and on the walls of the church which stands as a memorial to her, the women placed a tablet, on which she is called "The Mother of Presbyterianism in Edgefield County."

From Edgefield Church comes the writer, Mrs. W. L. Dunovant, the "E. A. D.," so well known to the readers of the Club Woman's page in *The State* (Columbia, S. C.)

The Trenton Church, South Carolina, for a long time

had only five members, four of whom were women, Mesdames Esther Rainsford Morris, Emma Brown Horde, Emily Hughes Wise and Callie Mayes Wise. The church was built by contributions from Presbyterians throughout the State, which were solicited by these women.

The first movement toward the building of St. Matthew's Church was the forming of a Ladies' Aid Society, in 1905. The charter members of this organization were: Miss Ella Salley, Mrs. C. R. James and Mrs. W. W. Oliver. The Society immediately began to raise funds by making and selling aprons and other articles. They determined to form a Presbyterian Sunday-school and later a church. The work soon bore fruit, and in 1906, a Presbyterian Church was organized. Faithful service and ten years' effort were rewarded on July 19th, 1916, by the burning of a mortgage and the dedication of a church building costing $3,800.00, raised almost entirely by women.

WORK FOR YOUNG PEOPLE.

Although a Sunday-school cannot properly be classed as a woman's organization, it is only fair to mention the women who have served as "Female Superintendents" in the early work of the Second Presbyterian Church of Charleston. The first listed is Mrs. Isaac Johnson, with Miss Anne Caldwell as assistant. After the war between the States, this office was continued, and for many years was held by Miss Anna Simonton; Miss Sarah A. Smyth also served in this capacity.

In 1832, the "Charleston Juvenile Missionary Society" was formed under the leadership of Dr. Smythe; this society was most active—published a little magazine, and voted its first collection for work in China, thus beginning the labors of this church for that country. In connection with this society we find the names of Miss A. N. Allen and Mrs. Stoney.

The Threadneedle Society, of the Second Presbyterian

Church, Charleston, composed of young girls, made garments for distribution among the very poor of the city. The first president was Miss Lida King (Mrs. Tiedman).

The Willing Workers was an organization of the young women of the First Presbyterian Church of York (Bethel Presbytery), and was the thought of Miss Jenny Code, now Mrs. J. H. Timmie. Among the gifts of this society, we notice that a gold watch was presented to Miss Ella Davidson when she started for the foreign field, and on her first furlough, she was given a black silk dress. The society started the plan of taking a Christmas dinner to the County Home, which custom has been kept up to the present time. They also bought the town clock and had it placed in the court house.

In 1895, when Mrs. H. Stuart was home on furlough, she organized twenty girls in this same church, into the Ella Davidson Missionary Society. Miss Georgia Witherspoon was made president and the first work undertaken was the support of a Chinese girl in Miss Davidson's school.

EARLY GROWTH OF CHURCH SOCIETIES.

Miss Ida Dudley, Historian for woman's work in Bennettsville, draws a sketch of the early days of organization in which many a woman will recognize her own portrait. She says: "If this is to be a record of woman's work only, we shall disappoint at the very beginning, for our missionary society owes its organization to a man—Rev. W. D. Corbett, pastor of Bennettsville Church. It was the first Sunday in March, 1888, that he asked from the pulpit that the women of the church remain for a few minutes after the service. A very creditable number—old and young—responded to the call. As charter members, we recall the solemn, almost terrified feeling, we all had, assembled on the front seats of the old church, thinking there was not anything in the world we women could do by ourselves. Mr. Corbett explained the purpose of the meeting and presented a printed constitution from the Execu-

tive Committee of Foreign Missions. Fifteen of us timid women signed our names agreeing to give at least ten cents a month to Foreign Missions. Our first President was Mrs. J. B. Jennings. Our meetings—brief, stiff and timid, were always held in the church after service, for the women had not yet learned to lead in prayer and our pastor was indispensable for that part of the service. We read in the old record book the annual report, "Ten meetings were held, the other two omitted on account of the illness of the pastor." Miss Dudley writes: "It will always be a cause of thankfulness that we once had Mrs. F. Louise Mayes as a member and President of our society. It was she who led off in audible prayer and encouraged the hesitant ones to try."

Foreign Missions has always been an important part of the life of the Second Presbyterian Church of Charleston. Indeed, this church boasted of a "Gentleman's Missionary Society" in the early days as well as one for the women. The latter was organized by Miss Adger, afterwards Mrs. Thomas Smyth.

In 1888 Miss Essie Wilson, a member of this church, offered herself for the work in China. A few years later she married Rev. P. F. Price and a new mission was opened up in Sinchang. The interest of the missionary society centered upon this work. It sent funds which Mrs. Price used in fitting up a dispensary; in establishing an industrial school and in purchasing a house-boat.

UNIQUE LEGACY.

A colored communicant of the Second Church of Charleston, Maria Moore, gave eight shares of Bank of South Carolina stock to be used for work in Africa. The next year, 1849, she gave three lots of land, the income of which was to go to Foreign Missions.

ELLEN KING MEMORIAL FUND.

The Foreign Missionary Society of Westminster Church

(Charleston Presbytery), had Miss Susan B. Adger for its first president. For many years this society supported twelve girls in Mrs. Randolph's school at Hangchow, China. A legacy of $2,000.00 was left to the organization by Miss Ellen King. With it has been established the Ellen King Memorial Fund, the income of which goes to the school at Hangchow.

JOHN WATKINS ACADEMY FOR BOYS IN KOREA.

Shortly after his graduation, Mr. J. Fairman Preston was sent to the Spartanburg Church in the interests of what was known as the Forward Movement. His stirring appeal led the church to assume his support in Korea, and the beloved Dr. Watkins, minister in charge, always spoke of him as "Our Foreign Pastor." On one of Mr. Preston's furloughs, he addressed the Spartanburg Church, telling of the great need of a boy's school in Mokpo, but saying that he would not ask the people for the money, as they were already burdened. One of the members, Mrs. H. E. Ravenel, resolved before leaving the church that she would do all that she could towards raising the $2,000.00 necessary for the erection of the building.

In two days' time she was able to tell Mr. Preston that the money was in hand to build the school. Mrs. John Simpson suggested that it should have the name of Dr. Watkins as a memorial of love borne him by his congregation. Thus came into being the "John Watkins Academy for Boys," in Mokpo.

The first woman's society in Clinton (South Carolina Presbytery), was organized in 1861 and was called the Earnest Workers. Its objects were pastor's aid and missionary work.

Mrs. W. P. Jacobs was the first President. The Society worked untiringly for the Thornwell Orphanage. The ladies met once a month and after the business was completed, spent the whole afternoon in cutting out children's garments, which they took home to finish. They did all the sewing for the Institution for many years. The Thornwell Orphanage Aid Society of Abbeville Church engaged in similar work.

It is interesting to recall some of the resolutions upon which some of our early societies were built. The Missionary Society of First Presbyterian Church of York (Bethel Presbytery), was organized in 1875 with Mrs. A. H. McPheeters as President. The following resolutions were adopted:

I. Resolved—This Society meet at the Presbyterian Church on the second Monday in each month at 4 P. M.

II. To be opened with the reading of a chapter from the Scripture and prayer.

III. The roll to be called and absentees noted and called on at the next meeting for their excuse.

IV. There shall be a mite box and each person shall put therein any amount she thinks proper and feels able to give.

V. That at each meeting someone be appointed to read something in relation to missions, etc.

LADIES' BIBLE CLASS.

In 1915, a group of women of the First Presbyterian Church of York met and organized a Tuesday Morning Bible Class. Miss Margaret Gist was chosen leader and from her wide reading in sacred and secular literature, much helpful material has been brought to the class. Mrs. S. M. McNeel offered her home for the meetings and with but two exceptions, this class has met every Tuesday morning for seven years. This class is distinctive in the following respects: There is absolutely no constitution, no fees, no fines and never any refreshments. The study class is held together by the simple desire to study the Word.

BIBLE CLASS FOR COLORED WOMEN.

Miss Margaret Gist and Mrs. McNeel organized a Bible Class for colored women, the object being to train leaders to teach in their own Sunday Schools. The influence of this

work is felt in the community. For several years, individual women have paid the expenses of two of these colored women to the Atlanta and Tuscaloosa Conferences.

The Auxiliary of Blacksburg Church (Bethel Presbytery) does a fine work among the negroes. Mrs. W. A. Metts, the President, has a sewing class for negro girls and different members of the society conduct a Union Bible Class for negroes.

PRAYER BANDS.

In 1890 thirty-four women met in the Presbyterian Manse and formed the Ladies' Foreign Missionary Society of the Presbyterian Church of Yorkville (Bethel Presbytery). Some idea of the spiritual atmosphere of the early meetings of this group may be gained by a study of the Minutes. At the first meeting, the members pledged themselves to spend five minutes daily in prayer for our foreign mission work. Later on we find a request from one of its members, Miss Ella Davidson, that the hour from five to six on Sunday afternoon be observed as an hour of prayer. The outstanding date of this Society was August, 1891, when Miss Ella Davidson, a charter member, went to China as a missionary and the Yorkville church assumed her support. As a member of the society, Miss Davidson was its greatest inspiration.

The Prayer Band of the women of Greenwood Church (South Carolina Presbytery), was organized by Dr. Guerrant more than twenty years ago, and has continued its record of weekly meetings without a break up to the present time.

WILLIE MOORE TRAINING SCHOOL FOR BIBLE WOMEN.

The year 1906 marks the going Home of the President of the Yorkville Society, Mrs. Willie McCorkle Moore. As a memorial to this beautiful consecrated life, the Foreign Missionary organization joined with the Ella C. Davidson Society in giving the necessary funds to establish a Bible Woman's

Training School at Kiangyin, China, to be in charge of Mrs. Ella Davidson Little, and to bear the name of Mrs. Moore.

VOLUNTARY CONTRIBUTIONS ALONE.

Throughout the history of woman's work in Arsenal Hill Presbyterian Church, Columbia, a successful stand has been made against any method of raising money other than by voluntary contributions.

PRESBYTERIAL ORGANIZATION.

Enoree Presbyterial, 1889.

The year 1889 marks the beginning of our present Enoree Presbyterial Auxiliary, for it was early in that year that God put into the heart of Dr. John S. Watkins, pastor of the First Presbyterian Church of Spartanburg, the thought of combining woman's work for Foreign Missions. Suiting the action to the thought, he, with some other ministers, made an appeal to the women which resulted in the organization of the Woman's Foreign Missionary Union. Mrs. John S. Watkins undertook the initial work, writing letters to every church in the Presbytery. A meeting was planned to be held in the Spartanburg Church, but a few days before the appointed time, the building was destroyed by fire, leaving only a blackened Sunday-school room. Spring floods followed in sad succession, but with ardor nothing dampened, a few stout hearted women met in enthusiastic conference and drew up a constitution for the Union Mrs. G. W. Taylor was made the first President. The liberality and sympathetic co-operation of Mrs. C. E. Graham was then, as now, a most important factor in the success of the undertaking.

The Missionary Union prepared the way for Enoree Presbyterial Auxiliary.

Origin of Enoree Home.

The first definite work aside from that outlined by the constitution, was the opening of the Haichow Mission, in 1905

This came as answer to an appeal made by Dr. Junkin for the 15,000,000 people in that territory who had never heard of Jesus. Mrs. Hancock was sent there as the first missionary, but when her health failed the Executive Committee suggested that the funds subscribed should be put into a home for missionaries at Haichow. As a mark of appreciation of this work, the committee called the building "Enoree Home."

Origin of Ellen Lavine Graham Hospital.

During the Spring of 1911, Dr. and Mrs. Morgan, returning from Haichow, brought with them an urgent appeal for a hospital. They cited many heart-breaking instances of suffering because of lack of medical equipment, stating that there was not so much as an operating table on the field.

News had just come that, owing to certain conditions in China, a most desirable, long-coveted site for a hospital was now within reach. It was decided after consultation with Dr. Chester, to buy the site. Today, on that ground stands the Ellen Lavine Hospital, built by Mr. and Mrs. C. E. Graham, as a memorial to their daughter. The Enoree Presbyterial maintains the support of a nurse there.

County Missionary Institutes.

With her keen intuition and consecrated head and heart, our lamented Mrs. W. W. Simpson, of Woodruff, realized what valuable assets county missionary institutes would be and she left no stone unturned to organize and promote their growth throughout the Presbyterial. With Mrs. Simpson originated the idea of a meeting of all the women of the Southern Presbyterian Church at Montreat.

Bethel Presbyterial, 1899.

"The Woman's Foreign Missionary Union" of Bethel Presbytery was organized in the First Presbyterian Church of Yorkville, September 14th, 1899. Presbytery did not see fit

to grant permission to form a Union when first requested in 1892.

The Committee to which it was referred, Rev. D. T. McAlister, Chairman, reported favorably, and in the following kindly manner.

1st. In the papers presented to Presbytery, we find nothing objectionable.

2nd. That the end in view and the motives prompting it seem to be the noblest conceivable, viz.: To win souls and to send abroad the Gospel for the glory of God.

3rd. We recommend that theh request of these elect ladies be granted, with such admonitions and warnings as Presbytery may suggest.

However, Presbytery was not ready for the question and it was not until 1899 that the request was granted. In the spring of that year, the Missionary Society of the First Presbyterian Church of Yorkville, again moved in the matter, this time with success. In the fall of 1899 letters from this society were sent out to the pastors of the churches in Bethel Presbytery asking that Foreign Missionary Societies send delegates to Yorkville to organize a Union. Eighteen delegates and many interested visitors attended the meeting in the First Presbyterian Church, Yorkville, and with Mrs. J. J. Hunter in the chair, the Foreign Missionary Union of Bethel Presbytery was formally organized. Mrs. Robert Lindsay, of Yorkville, was made President. Then followed years when the Union struggled for existence. Many questioned the need for it, and there were some in the ranks who honestly doubted whether the results justified the annual meeting. But there were always a faithful few who stood by during this period of discouragement and refused either to leave or give up the ship.

In October, 1911, the name was changed to the Woman's Missionary Union, and in 1915 became the Bethel Presbyterial. The characteristics of Bethel Presbyterial today are large

attendance at the meetings, loyalty to officers and programs and intelligence and enthusiasm on the part of the members.

Piedmont and South Carolina Presbyterials, 1900.

In April, 1900, representatives of the Ladies' Missionary Societies in Anderson, Seneca, Liberty, Pendleton and Fort Hill (Clemson College) sent a letter to Presbytery containing this request:

"Deeply feeling our need of some contact with each other, we respectfully ask the Presbytery of South Carolina to express its approval of a Union of the Ladies' Missionary Societies of our Presbytery and to appoint a committee to advise us as to the best means of effecting the Union which shall report to Presbytery annually and be in all things subject to its direction and control."

The approval was granted and the women met in Anderson in October, 1900, and formed a Union, of which Mrs. R. N. Brackett was made President. Ten years later the organization changed its name and separated into South Carolina and Piedmont Presbyterial Auxiliaries.

Home for Farmer Boys.

Mrs. M. A. Hollingsworth, of Easley, S. C., became deeply interested in Thornwell Orphanage, frequently visiting the institution and contributing liberally to its support. She was especially concerned for the boys of the "teen age" and furnished the means to erect a "Home for Farmer Boys" in memory of her three sons.

The women who have been prominent in Presbyterial affairs are Mesdames Bramlett, Leslie Stribling and T. P. Anderson.

South Carolina Presbyterial Auxiliary has for its "special" a Scholarship in the Assembly's Training School.

Pee Dee Presbyterial, 1905.

In June, 1905, the Home and Foreign Missionary Union

of Pee Dee Presbytery was organized the fourth in South Carolina. To Mrs. T. Fraser James, President of the Pauline Dubose Missionary Society of Darlington, belongs the entire credit of the organization meeting. She was elected President of the Union. The three vice-presidents were given the work of visiting neighboring churches and assisting in organizing new societies.

In 1906, the Secretary spent ten days visiting parts of the Presbytery where the work of the Union was not known. In 1911 Mrs. A. E. Spencer introduced Presbyterial Institutes. Three were held in the spring of that year, with Miss Isabel Arnold and Miss Grace Vandiver as speakers.

At a meeting of the Presbyterial in Bennettsville, in 1919, it was decided to take as a Foreign Mission "special" the support of Bible women and helpers in the Chunju field, Korea.

In 1920, another "special" was assumed, that of the Church and Manse Fund of Pee Dee Presbytery. To this cause, the women have contributed $1,300.00 during three years.

Manse Builders.

We find an unusual number of Manse Builders among the Auxiliaries of Pee Dee Presbyterial. It is recorded of the Ladies' Society of McCall, of the Woman's Missionary Society of Kingston Church, of the Woman's Society of Clio Church and of the Aid Society of Mullins Church that their women built or helped to build the manse of the church with which they were connected.

Harmony Presbyterial, 1907.

In 1907, Harmony Missionary Union was organized during a meeting at Manning. Mrs. A. R. Woodson was elected President. To her, more than to any other one person, is honor due for the successful formation of this Union. In 1912 this body again met in Manning, and elected Mrs. L. W.

Deschamps as President. At this time the Missionary Union of Harmony approved the Missouri overture, asking for a Superintendent of women's work, lining up with fifty-four other Presbyterials in making this request. This Presbyterial shows great interest in Thornwell Orphanage.

Charleston Presbyterial, 1907.

The history of Charleston Presbyterial began in the Sabbath School room of the First Church of Charleston, on October, 1907, with Dr. Alexander Sprunt as its Godfather. This first association, the Missionary Union, brought together six or seven churches, timid and shrinking at the thought of taking part in the new undertaking, but earnestly determined to fall in line with other churches of the Synod. There was some opposition to meet, but all tact and care were used and we record with thanksgiving, that a Union was effected, which, later on, took the name of Charleston Presbyterial. The first President was Mrs. Thomas D. Johnson, of Summerville.

Work for Colored People.

The eighth meeting was held at Rockville Church, Martin's Point, in 1915. The women were deeply moved by the address of Mrs. Mott Martin, Missionary to Africa, and the songs of her little maid, Bakumba. Most of the delegates returned to Charleston on the Steamship "Bailey." Mrs. Sprunt the President, gives the following account of the trip: "There had been a storm of wind and rain and it was very rough indeed. The waves were so high that they came over the deck and poured into the cabin, where eighteen of us stood tightly packed with two inches of water on the floor. Here we had prayer about the pressing need of the colored people of the Sea Islands and each promised to do her part."

This led to the sending of an overture to Presbytery which resulted in the engagement of Rev. W. A. Young (colored) to work on the Islands. Later, the Presbyterial assumed the

support of a colored missionary, Mrs. Sarah E. Gray, the widow of a Presbyterian minister of the colored church, on John's Island.

Female Missionaries Who Have Gone Out From This Presbytery.

Mrs. Isabella Ellison Adger Boggs, with her husband, went to Ahmednugger, India, in 1832.

Mrs. Elizabeth Keith Adger, went with her husband, to Smyrna, in 1833, to minister to the Armenians.

Mrs. Essie Wilson Price, now of Nankin, China.

Mrs. Nell Sprunt Little, now of Kiangyin, China.

Mrs. Sarah Gray (colored) Home Missionary.

Annie Raymond Stillman ("Grace Raymond")

A history of Charleston Presbyterial would be incomplete without a sketch of Annie Raymond Stillman, author of "How They Kept the Faith." She was the daughter of Alfred Raymond Stillman and Amelia H. Badeau, and was born in Charleston on January 25th, 1855. Her first published work was a memorial poem to her pastor, Dr. Thomas Smyth. She contributed poems and stories to the Southern Presbyterian and the Charleston News and Courier. Her mother, through whom came her Huguenot blood, suggested the book which brought her into prominence as an author. "How They Kept the Faith," is an important contribution to the history of the martyred Huguenots of Christianity. The gradual failure of Miss Stillman's sight delayed the completion of the book. None who knew her in youth can forget the exquisite profile, the blond hair, brought down madonna-wise on each side of the delicate face, the eyes veiled against the light and the intent interest in sermon or talk. Miss Stillman now lives in Tuscaloosa, near the Institute founded by her uncle, Dr. Charles Stillman.

Another woman of the pen is Mrs. Samuel G. Stoney, of

Charleston. We remember her as the editor of the "Autobiographical Notes, Letters and Reflections of Dr. Thomas Smyth," a book of value and interest to the whole Presbyterian Church. Mrs. Stoney is a granddaughter of Dr. Smyth.

Congaree, 1915.

Shortly after the forming of the Congaree Presbytery, Mrs. J. O. Reaves called a meeting of the Presbyterian women in the Woodrow Memorial Church to plan for the organization of a Presbyterial Auxiliary. Mrs. Hal. Dick, Mrs. N. G. Gonzales, Miss Mamie Wilds, Miss Celia Gray, (Mrs. Wyatt Taylor) and Mrs. O. Y. Owings responded to the call, together with the members of the Woodrow Memorial Society. This group of women planned a meeting for April 11th, 1915 at which nine or ten organizations were represented. Seven of these were from the Columbia Churches and Aimwell (Ridgway), Bethune, and Camden were the out of town churches. At this time, the Presbyterial Auxiliary was organized with Mrs. R. B. Grinnan as President. This Auxiliary has done fine work, and has as its "special" the support of Miss Genevieve Marchant in Lavras, Brazil.

We must make mention of the assistance of Drs. J. O. Reavis and Andrew Blackwood, without whom organization would have been difficult and slow. Throughout the Presbytery, there was an ominous silence on the woman question, a silence that could be heard. Many of our ministers were not averse, but, on account of some strong opposition, chose to let the women work out their own salvation, with fear (of the opposition) and trembling. So far as we know, Caesar has no advantage over the women of this Presbytery for we have conquered all opposition, even that based upon "principle."

Notable Women of Congaree Presbyterial.

Mrs. Pauline James Owings, who was the Foreign Mission Secretary of the Presbyterial when organized, is the author of several books.

No history of the First Presbyterian Church of Columbia would be complete without a mention of the work of Mrs. Thomas S. Bryan. In the summer of 1919, in Montreat, N. C., she heard a returned worker from the African field, tell of the discomforts suffered by our missionaries. Someone suggested that this could be remedied by the church in building suitable and sanitary homes on the field. Mrs. Bryan was elected financial secretary of the Congo Building Fund. She was instructed to do all that she could to raise a suitable amount for this purpose and, accordingly, she wrote to the societies and to many individuals throughout the Southern Presbyterian Church. Almost entirely by her personal efforts she has turned into the church treasury such a fund that the officials requested that no further contributions to this cause be made. The amount collected up to date is $40,000.00 while the amount asked for was $35,000.00. God blessed the work and we honor the worker.

Mrs. S. I. Woodbridge (Jennie Wilson Woodrow) Missionary to China was born in 1858 and died in 1913. She translated many English books into Chinese (Stories and school books for children) and was assistant editor of the *Chinese Intelligencer,* of which her husband was the editor. She left a rich legacy in her eight children, all members of the Presbyterian Church. The oldest daughter is now a teacher in Nanking University and others are planning soon to be in China, one as a medical missionary, one as a preacher and one as a teacher.

Mrs. Wihelmina Cosby Byrd fills the position of Dean of Women and Professor of Bible in Chicora College. She is the author of "Outlines of Bible Study" and "Christ's Lily," also of many poems, short stories, satires and plays. In addition to her college obligations Mrs. Byrd conducts Bible classes and lectures on the Bible and religious themes throughout the State.

SOUTH CAROLINA SYNODICAL AUXILIARY 1913.

April 11, 1912, should be specially remembered, for it was on that date that a long step forward was taken by the women of the Presbyterian Church of South Carolina. Following a period of consultation, planning and prayer, a group of the church's most consecrated and intelligent women met in the First Presbyterian Church, Columbia, S. C., to consider the organization of a Synodical. The place was one to inspire high thought and endeavor, for this was the church of Dr. George Howe, Dr. James Witherspoon, Dr. B. M. Palmer, Dr. Thos. Peck, Dr. J. H. Thornwell, Dr. J. L. Girardeau, Dr. Samuel Smyth. In this church, Thomas Woodrow Wilson learned the shorter Catechism and imbibed those principles which have made him the world apostle of peace and goodwill.

Representatives from each of the seven Presbyterials composed the meeting with Mrs. W. W. Simpson of Woodruff acting as Chairman and Mrs. John Lyon as Secretary. This body of women unanimously agreed to carry back to their Presbyterials, for their adoption, an overture to Synod, asking permission to organize the Synodical. Mrs. J. O. Reavis, and Mrs. John Lyon were the committee to draw up the resolutions.

During the fall of 1912 all seven Presbyterials adopted the resolutions and Dr. J. O. Reavis presented the overture to the Synod.

Permission was granted and the first meeting of the South Carolina Synodical was held in the First Presbyterian Church of Bennettsville in 1913 and Mrs. J. O. Reavis was elected President. The Synodical declared its object to be "to aid all local societies in every way—one unbroken line of women working together for Christ."

Work for the Colored People.

Mrs S. L. Lebby of Charleston, who held the office of President from 1913 to 1916, was deeply interested in the

work among the negroes. The idea of the School for Negro Girls which has just been finished in Tuscaloosa, Ala., originated in the South Carolina Synodical. It was planned to take over the Abbeville School for Negro Girls, started by northern philanthropists. Circumstances rendered this inadvisable, and the sum of $2,500.00 contributed for that purpose was turned over to Mrs. Winsborough and became the nest egg for the School for Negro Girls in Tuscaloosa.

South Carolina Synodical has been guided by women of outstanding ability. Mrs. Lebby was succeeded by Mrs. Andrew Bramlett of Clemson College. With her logical mind and sound judgment, she did much to perfect the organization of the body.

Work for Young People.

When Mrs. F. Louise Mayes became President, the South Carolina Young People's Conference took shape. It was held in the Presbyterian College in Clinton June 1922. A joint committee from the Synod and the Synodical co-operated in planning and carrying out the Conference. It was a signal success, and reached 160 young people.

Montreat.

The hospitality of South Carolina is much in evidence in Montreat. On the mountain side, the South Carolina Home opens its doors to her ministers. In the home of Mrs. C. E. Graham, the Woman's Advisory Committee first met and on the hearth of the W. A. C. room in the Winsborough Building, stand South Carolina andirons, upholding the logs in their mission of cheer and warmth on the rainy days of summer time.

Mrs. F. Louise Mayes.

In January 1921, at the time of the meeting of the Laymen's Convention in Greenville, Mrs. F. Louise Mayes conducted a Woman's Parallel Conference. The women of this assembly

one thousand strong, from North Carolina, Georgia, Florida and South Carolina, were among the choicest spirits of our Southern Presbyterian Church. In 1922 she was elected Chairman of the Woman's Advisory Committee.

While on duty as one of the speakers at the recent Women's Parallel Meetings of the Laymen's Conventions, Mrs. Mayes heard the call to higher service and on March 16th, 1923, she enlisted in the great army of the Redeemed in the heavenly country.

And so, with the record of the going of this rare spirit, this sketch of Woman's Work in South Carolina closes. Mrs. Mayes still lives in counsel and influence, and we look to see the women of this State plan nobler deeds and achieve greater victories for the King before whom their leader stands.

TENNESSEE

Mrs. Felix Grundy, Tennessee. Renowned as the founder of the first Sunday School in Tennessee.

TENNESSEE

BEGINNINGS.

Doubtless the earliest religious work of women in Tennessee is to be found in those unwritten histories of family altars in covered wagons of pioneers on lonely trails; or in rude log cabins within stockades when divine guidance was sought, and protection from very visible physical enemies was asked; that the freedom to worship God for which their elders had crossed rolling sea and majestic mountain range might not revert to license to worship self, and the very objects of their journeyings be defeated. How the desire for Christian fellowship and the love of the habitation of the Lord's House led those early settlers to seek others of similar faith, is the story of the building of the church, that they might behold the beauty of the Lord and enquire in His temple. Who shall say that woman played no part, although perhaps a silent one, in organizing those early churches? And since, in them lies the germinating place for the later more independent work, it seems appropriate to mention some notable beginnings.

The oldest of these is the First Presbyterian Church of Franklin founded in 1810 and nurtured by a membership embracing women whose descendants have taken an active part, in all the hundred and twelve years of its proud existence. Of the First Church in Murfreesborough, with its picturesque beginning in a log cabin near Murfree Spring in 1812, the same thing may be said; though here, too, woman's work was not organized as such until much later.

In Nashville, records show that it was six women who answered a call to Presbyterians of the little village to gather at the Court House for the purpose of organizing a church of that denomination, only one man being present at this gathering. From such a nucleus, the magnificent old First Church

was founded in 1814, and just three years afterward, a Woman's Society was founded, of which more will be said later.

ROCK CREEK BIBLE SOCIETY—1815.

As early as 1815, Bethbirei Church organized a society, the Rock Creek Bible Society, whose membership included men, women and children. They met once a year on "the Saturday before the third Sunday in May." These meetings have been held continuously up to the present time, and the minutes of those first meetings are still in the hands of the Secretary. Their funds were sent, at first, to the Philadelphia Bible Society, but in later years, the organization became an auxiliary of the American Bible Society.

Surpassing all others in historical and romantic interest is the story of the founding of the Hermitage Church, near Nashville, in honor of a woman. General Andrew Jackson, seventh president of the United States, erected this quaint little building in 1823, on his own plantation, to gratify his beloved wife, and since then, its life and work have been the peculiar care of loving women.

Another beginning of fascinating interest, in which one woman was a central figure, was in 1819, when West Tennessee was purchased from the Chickasaw Indians and the Reverend James Holmes and Mrs. Holmes worked as missionaries among them. In 1833, as the Indians were moved further West, the Holmes family settled in Tipton County, many of the Indians going with them; and there, a few weeks afterwards, in Mrs. Holmes' kitchen, the Mount Carmel Church was born.

Early in the Twenties, the First Presbyterian Church of Memphis came into being, and Mrs. James O. Stedman, wife of the pastor, formed a prayer band of three devout women, who met quietly every week, one form of organization which has not changed from that far day to this and as a result of which the church is still regarded as a very spiritual one. A member of this prayer band, a Mrs. Doyle devoted her life

to doing good works, to nursing the soldiers during the Civil War, and to caring for the sick when the awful yellow fever scourg was upon Memphis, giving her whole time without remuneration.

ORGANIZED WOMAN'S WORK, MAY 5th, 1817.

However, the distinction of having the first real organized Woman's Work of the Church in Tennessee, belongs to Nashville, when some of the members of the First Church there formed "The Female Bible and Charitable Society," which was organized May 5th, 1817, under the above name and held property later under that name. The brick building in which they held their meetings and conducted their business was situated on the south end of the lot on which stood, and still stands, the church edifice, and was known as the "Society House." The original purpose of this Society was the distribution of Bibles, and the Philadelphia Bible Society sent them a large number soon after their organization. In addition to this, tracts were distributed, clothing was given to the needy, and a corps of volunteer emergency nurses were prepared to render services when necessary. In fact, this seems to have been the germ of the modern community work. Prayer meetings were held here every Wednesday afternoon and the members of the Society bound themselves solemnly to attend these meetings regularly, no excuse being admissible save absence from the town or real illness. The original officers and managers are as given below:

Mrs. A. Richardson, First Director; Mrs. S. Robertson, Second Director; Mrs. N. Ewing, Third Director; Mrs. Julia Anderson, Secretary; Mrs. James Trimble, Treasurer; Mrs. T. Talbot, Manager; Mrs. M. Tannehill, Manager; Mrs. Felix Grundy, Manager; Mrs. S. Cantrell, Manager; Mrs. Josiah Nichol, Manager.

In 1820, one of these leaders, Mrs. Felix Grundy, organized the first Sunday-school ever held in Nashville. The Bible

had been excluded from the public schools of the village, so Mrs. Grundy opened a school on Sunday, July 2, 1820, which met in a dilapidated little cabin among the cedars in the rear of McKendree Methodist Church, with fifteen children and three assistant teachers. The church buildings had been refused for the purpose, for the plan was at first violently opposed by the ministers and church members, who considered it a desecration of the holy day. The books were the New Testament and the Webster Spelling Book, and within two years all the churches following this example, started schools of their own.

EARLY GROWTH OF CHURCH SOCIETIES.

The years that follow the forming of these very early organizations of women are silent ones, and it is not until very much later that any other record is found of their work. Mrs. Mary Carthel, of Zion Church, Columbia Presbytery, recalls the "Monthly Concerts" that were held there prior to the erection of the present building in 1847. These concerts were conducted by the pastor of the church, who talked to the men and women assembled about missionaries and their work, and accepted contributions to the cause. Mrs. Carthel also recalls the meeting together of the women to do sewing, which was sold, the proceeds going to some benevolent cause. Later records of a Ladies' Aid Society place this organization somewhere in the 1850's.

In the old Shelbyville Church, which has enjoyed a centennial celebration, and has always been noted for the piety and consecration of its women, a Sewing Society seems to have been formed that contributed toward the purchase of a bell, a carpet and pulpit furniture as early as 1854, when their new church was being built. This seems a good type of the activities of the Aid Societies which afterward sprang into being everywhere. Not long after this, in 1857, the Franklin Church began holding "Monthly Concerts" on Wednesday, when the pastor, Rev. Ira Morey, talked on Foreign Missions. Mrs

Adelicia McEwen German recollects her mother, Mrs. John B. McEwen, giving her and her sisters money to contribute to the cause presented at those concerts. Prominent among the regular attendants were Mrs. Ira Morey, Mrs. William O'Neil Perkins, Mrs. Robert H. Bradley and Mrs. John McGavock.

Immediately following the Civil War, in 1865, Rev. H. B. Boude, of the Gallatin Church, formed a Mission Society of Women for the purpose of "Re-enlisting the interest of the people, who had become estranged by strife and suffering in the worship of God." This pastor prepared cards with the names of several members of the church and congregation and gave them to two ladies of the Society who were asked to call on them during the month, inducing them to come to church. Two other women took the list the next month, thus making a visiting committee as complete in its organization as any modern method now employed. By the next year, regular monthly meetings were held, articles on foreign mission work sometimes read, and contributions made by the women to such work. It is interesting to note here that two of the charter members of this Society, Mrs. Sarah Fitzgerald and Mrs. Kitty Brown, were among the first subscribers to the Southern Presbyterian Missionary Magazine at its initial publication in 1867, continuing their subscrptions up to the present time. It was in this decade also that Mrs. D. H. Cummins, wife of the pastor and founder of the church in Covington, Memphis Presbytery, started a band of women workers, who, through her, sent contributions to Foreign Missions in large proportion to the number of members.

Thus did woman begin her great work in the Southern Presbyterian Church in Tennessee.

DEVELOPMENT.

Woman's Work really became a permanent and well established factor in the church in the early seventies. At this time, in the great majority of churches, Ladies' Aid Societies

were organized with constitutions and by-laws providing for dues and free-will offerings. Their work was mostly local, caring for church and manse, giving aid wherever necessity arose. Extra funds were drawn from the money earned by the making and selling of articles, the serving of dinners and lunches, and by the holding of bazaars. Then came the changing of some of the names of Missionary Societies, or the forming of separate ones, embracing young matrons or some other element of church membership. These organizations were always under the close surveillance of the pastor, or perhaps an elder, who was frequently present at the meetings. Their work included the support of students in college, cots in hospitals, or children in the Monroe Harding Home; Mission Study Classes were formed, Moore Memorial Church of Nashville being among the first to have one, about 1900, using the Student Volunteer Books before the woman's books were gotten out. As the work grew and woman's separate interests became so keenly enlisted, her vision of the church's work broadened, she began to give to all the benevolent causes, until the various societies of a church, with practically the same objects in view, gradually began to unite into one large body. This was but a step toward the Woman's Auxiliary, with constitution along church governmental lines, embracing all the members of the church; and thus progress was made toward the revelation of a new day in the Auxiliary Circle Plan. This plan has been adopted by all the larger churches of the Synod with one or two exceptions, and has received the highest praise imaginable from them. Its vast and far-reaching effects are strikingly shown in the wonderful organization of the Memphis Churches, whose prayer bands, mission study classes and increased contributions are aflame with the vital spark of renewed enthusiasm and fellowship.

INTERESTING SOCIETIES.

A rather unusual work was begun by the Gleaners, a

society of the First Church of Nashville, which has grown to such proportion that women's organizations of several other churches in town have taken it up. This is a Presbyterian Settlement Home, just completed, at a cost of twenty thousand dollars, and bearing the name of Miss Martha O'Bryan, organizer of the Society. Two other Nashville churches, not previously mentioned, whose women are doing excellent work, are the Second Church and Glen Leven, the latter boasting a well organized Woman's Society just a year after the founding of the church, in 1893.

A Modern Woman's Bible Class, which contributes liberally to home and foreign missions, is the one organized by Mrs. A. B. Curry, of the Second Church, Memphis, with a membership of over a hundred interested women.

Notable among these societies are those of the First Church of Murfreesborough; the Ladies' Aid there formed in 1874, had one president through thirty years of splendid work, Mrs. Cassandra Curran Keeble. For thirty years also, Mrs. Adelaide Lyon, the mother of foreign mission work in that church, fostered a Ladies' Prayer Meeting instituted by her, which met every Tuesday from its inception in 1890, till its merging in the Auxiliary.

The fine old Fayetteville Church, past the century mark, with its societies interested in both home and foreign mission work, as well as young people's, is enthusiastic over the doubling of contributions since the adoption of the Auxiliary Circle Plan. The Clarksville Church, a century old this year, has also had various societies doing excellent work, interest there having been enhanced by the presence of Southwestern Presbyterian University, prior to its recent removal to Memphis. Another Centenarian Church is the one at Smyrna whose devoted women have done much fine work in it. This church enjoys the unique distinction of having the town named for it.

Space forbids a more detailed account of those societies of churches great and small where an active interest is taken

by their faithful and devoted women. Those of Bethany, Lewisburg, Lynnville and Spring Hill are among them, as well as the smaller churches of Spring Creek and Madison.

WORK FOR COLORED PEOPLE.

Work for colored people by woman is as old as the church itself. In olden days, mistress of house or manse usually taught them Christian morals and manners along with the domestic acts, and most of the churches had slave galleries, where they were invited to worship.

After the Civil War, the General Assembly exhorted the churches and peoples not to relax their efforts in the religious instruction of their helpless freed salves, and some outstanding examples of these noble women, who rose above the prejudices of the times and entered into this neglected field of service, are recorded here.

Among the Sunday-schools for colored people was one organized by Mrs. Ed Porter, living a few miles from Memphis, and held in her own yard. Several of its boys and girls received prizes for memorizing the Shorter Catechism. A Mrs. Doby, of the Mount Carmel Church, also did much teaching among those in her vicinity. In Covington, from a small beginning, reading the Bible to them in their homes, Miss Ella S. Cummins organized an interesting Sunday-school, holding its meetings in the basement of her home. Afterward, however, their brethren of the Colored Methodist Church invited the school to meet there, and prominent men and women of the white churches took part in teaching those most appreciative men, women and children until Miss Cummins went as a missionary to Mexico.

In Nashville, about the year 1888, Miss Sarah A. White, a charter member of the Woodland Street Church, opened a Sunday-school for colored people in East Nashville. Each Sunday afternoon she taught their children Scripture lessons, and one afternoon in the week taught the girls to sew, while

she told them Bible stories. Another day of every week she visited those unfortunates in the State Penitentiary, comforting and ministering to them. For ten years, she lived this consecrated life, giving it up only when her health failed. Then, too, women from the Nashville churches have contributed for twenty years to the support of a local colored Presbyterian Church there, sending a delegate from its Women's Organization to the Colored Conference in Atlanta, in 1922.

In Murfreesborough, about 1893, Miss Belle Baird organized and conducted a colored Sunday-school, with the assistance of Miss Elvie McFadden and others. In loving tribute to Miss McFadden, be it said, that no record of church or community work in her town is complete that does not include her quiet ministries. Truly the Lord keeps her in the secret of His presence.

ORGANIZATION OF PRESBYTERIAL AUXILIARIES.

Nashville—1891.

In Nashville, some of the local foreign missionary societies began to feel the need of a federation for mutual help, and so in 1891, Mrs. W. H. Payne, wife of the President of Peabody College, called the chairmen of a few of these societies together to talk over plans for perfecting such a union. Duly these responded, deciding to meet once a year to tell each other of their work. Then they invited other societies of the Presbytery to join them, forming the Women's Foreign Missionary Union, the first organized Presbyterial Auxiliary in Tennessee, while ministers look askance and saw visions of boards and other formidable things. Under the splendid leadership of Mrs. J. T. Bingham, the vision of this Union was vastly enlarged and home missions were included. Although no records exist of a request to Presbytery to organize these societies they apparently grew of themselves, into a union strong and efficient today.

The Shelbyville Church was the first in this Presbytery to adopt the Auxiliary Circle Plan. From Wartrace, went the first trained nurse sent out by the Foreign Mission Committee, Miss Flora Alderman.

Memphis—1899.

The Memphis Presbyterial Auxiliary was organized October 23, 1899, in the First Church, Memphis, by a committee appointed by the Presbytery. Some of the ministers, fearing they were giving too much power to the women, had prepared a constitution considered suitable for a Woman's Missionary Union. Four Memphis Churches were represented at this first meeting; the First Church, the Second Church, and the Idlewild and the Lauderdale Street Churches. Mrs. B. F. Haller was elected President and her deep prayerful interest has aided much in its growth. Other societies soon joined the Union, and with the aid of a Missionary Lecturer, churches were visited, societies formed, and interest stimulated and increased both in number of members and amount of contributions. One very beautiful feature of this Presbyterial is the fact that within it the Memphis Churches still maintain a local union, meeting three times a year, which has proved a blessing in keeping them in very close touch with each other and creating a sense of harmony, of working together, for the good of the whole denomination in that community.

During these years, in West Tennessee, another Presbyterial was organized, calling itself the Western District, but in 1913, the two united under the name of the Memphis Presbyterial Auxiliary, and now boast thirty-three societies as members.

This Union has supported a Jewish mission in Memphis and contributed liberally to home and foreign missions, especially to those in Japan. It has the notable distinction of having mothered the following missionaries: Miss Ella S. Cummins, of Covington, who went to Mexico; Mrs. Anabel

Major Nisbet, of Humboldt; Miss Ada McMurphry, of the First Church; Mrs. Elizabeth Walker Nisbet, and Miss Alma Hill, of the Second Church, Memphis, all of whom went to Korea; and Mrs. Anna Sykes, of the Alabama Street Church, Memphis, who went to China.

To this Presbyterial also belongs the honor of having the church with vision enough to be the leader in Tennessee in adopting the Auxiliary Circle Plan, Idlewild Church, Memphis.

The following women have led, as Presidents: Mrs. B. F. Haller, Memphis; Mrs. M. Taylor, Memphis; Miss Ella S. Cummins, Covington; Mrs. John Harden, Humboldt; Mrs. Mary Heuer, Memphis; Mrs. John Cooper, Trenton.

Columbia—1904.

The organization of the Columbia Presbyterial Auxiliary makes an unusually interesting illustration of the principle of how faith in the faith of some one else works out, and of how no effort toward good is ever really lost.

The definite movement that finally led to the establishment of the Union was begun by Mrs. Rebecca McLemore, of the First Church of Columbia. Among those whom she sought to interest was Miss Mary Ruth Martin of Frierson Memorial Church. Miss Martin sent letters to representative women throughout the Presbytery, asking them to send delegates from local church societies to the fall meeting of that body in Belfast. Receiving not a single reply, she gave up all idea of pushing the plan any further, supposing no sympathy existed for it anywhere.

Fortunately there was another ardent advocate of the cause who did not know of the cold reception Miss Martin's efforts had received and whose faith was not dampened accordingly. Mrs. Annie White, lovingly known as Mother White, had recently attended an enthusiastic meeting of the Nashville Union and had taken it for granted that every church in her Presbytery would respond to the call. So she

prepared to go to Belfast as the delegate of the First Church of Columbia, and on her way to the station stopped at the home of Miss Martin, whose letter she had received, to go on with her. Miss Martin was astonished, but hastily got ready and the two went together to Belfast, where they found the Presbytery already in session. They found also two other women delegates, Miss Gorden, of Cornersville, and Miss Williams, of Culleoka, and the four pioneers presented their cause at the lunch hour. No action was taken that day, but the next, after much discussion among ministers and elders, with party lines rather tightly drawn, the vote was favorably cast, with a majority of only one. An order was given for the assembling of delegates from the Women's Societies to form a Presbyterial Auxiliary, which was done in 1904.

Thus the vital spark of faith in larger tasks that fired one, then another, burst into the flame of zeal that made the work possible. The Bethany Church was first in this zone to adopt the Auxiliary Circle Plan. The following have served successfully as Presidents: Mrs. John R. Marshall, Mrs. Mattie Harris, Mrs. J. C. Molloy, Mrs. Ross Woods.

SYNODICAL AUXILIARY—1912.

The Presbyterial Auxiliaries with so many committees to work for and to report to, found it hard to attempt any uniformity of work, consequently each followed its own plan. In 1890, the need of closer touch thus created, led Mrs. William M. Anderson, whose husband was then pastor of the First Church, Nashville, to read a paper before her Union, suggesting a Synodical Auxiliary. This was a bombshell for discussion but certainly cleared the air for woman's larger work. In 1911, at the meeting of the Synod in Covington, an overture was presented from the Memphis Presbyterial, asking permission to form such an auxiliary; and in August, 1912, during the Woman's Conference at Montreat, a temporary organization was effected, with Mrs. T. H. McCallie, of the First

Church, Chattanooga, Chairman, and Miss Alice Stafford, of the same church, Secretary. At this time there were five Presbyterial Auxiliaries in the Synod of Tennessee, the Knoxville and the Holston not yet having become part of Appalachia. This organization could only be temporary, however, since all Presbyterials were not authoritatively represented. So a meeting was arranged for September in Nashville, and there at the First Church, with Mrs. Hosea Dean presiding, a permanent Synodical Auxiliary was formed. Mrs. Robert Scott Webb, of Moore Memorial Church, Nashville, was elected President, and Mrs. Hosea Dean, of the same Church, Secretary. The two other Presidents to date are: Miss Ella S. Cummins, of Covington, former missionary to Mexico, and Mrs. Chas. S. Kinkead, of Nashville. To the untiring work of these and other officers, the steady growth of the work is due. One important thing accomplished was paying the expenses of a speaker who traveled over the State for three months visiting each church in the interest of Woman's Work and the Auxiliary Circle Plan. Then funds were furnished for a State Young People's Conference at Bon Aqua, which has proved an inspiration to all interested in that branch of work.

Young People's Work.

Women of the Church have always been deeply interested in the religious training of children and in the Sunday-schools, though superintendents and officers were men, women have always constituted the majority of teachers. One Sunday-school, founded by a woman, was really the inspiration for the building of a Presbyterian Church in its community. This was a Union Sunday-school organized in 1889, by Mrs. W. P. Flowers, living near Memphis, and taught by her every Sunday afternoon, in the country school house.

In most of the churches, women have organized Mission Bands, the majority were for girls, a very few for boys, while

some were for both boys and girls. One of the most effective of these was the Theodoric Cecil Band of the Murfreesborough Church, founded by Mrs. B. L. Ridley, and Miss Nannie Wade, in 1886, as a living monument to one of the lambs of the fold. For over thirty years, it continued in active service until it was merged into the Christian Endeavor. From its ranks, the Church received two volunteers for life service; Miss Lucy Henderson, sent to foreign fields, and Miss Elvie McFadden, to home ones.

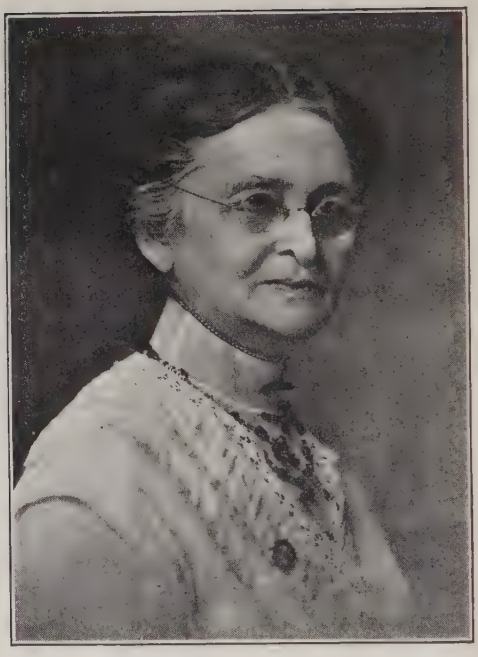
At the annual meeting of Presbyterial Auxiliaries, young girls have presented reports of these young people's organizations and their work has often been included as a topic on the program; but the first formal gathering of the young people themselves took place in 1920, at Lewisburg, when a one-day rally was arranged by the Columbia Presbyterial Auxiliary, with permission of the Presbytery. Miss Margaret Wiggs, of Lewisburg, was the first President. Similar rallies were held in the Memphis Presbytery and a year later in the Nashville Presbytery.

However, the plan for a State conference of young people was not proposed until 1919, when the Secretary for their work put it before the Synodical Auxiliary Meeting. That organization accepted the plan and memorialized the Synod of Tennessee to have such a conference. Thus, in June, 1921, it came about that the first Young People's Conference for the Synod was held at Bon Aqua, the Synodical Auxiliary making the program and furnishing the necessary funds. This gathering numbered about one hundred and seventy and spent a week together, which seemed rich in spiritual blessing for all who attended. It proved but an inspiration for the second Conference, held at Ovoca, the year following, under the auspices of both Synod and Synodical, for three hundred and fifty attended then and an excellent program and spirit of good fellowship proved a still greater inspiration to further efforts.

Women of Literary Ability.

Among Tennessee women who have written for the Church periodicals, are: Mrs. W. C. Edmonson, of Memphis, for a number of years editor of the Primary Department of the Earnest Worker; Miss Elizabeth McE. Shields, who has also been a contributor to the Earnest Worker, as well as a writer of pamphlets and leaflets; Miss Margaret McNeilly, of Nashville, who as a member of the staff of *The Missionary Survey* has written many Foreign Mission leaflets; and Mrs. Annie White, known as Mother White, who has used her pen willingly in her Master's Service in the many letters she has written, to young women especially, all over the State, holding before them the everlasting joy and satisfaction in such service.

TEXAS



Mrs. J. C. Terrell. The first presiding officer of Texas Synodical Auxiliary.

TEXAS

Texas is the giant Synod of the Assembly, comprising a territory four times larger than New England, equal to six New Yorks or seven Ohios. To gather historical data from a people glorying in *deeds* but caring little for *records,* has been no small task.

Fifty years ago, this State contained a small population, slowly recovering from the ruin caused by the Civil War. At that time, there were no railroads, but Dallas, then something between a camp and a town, had a promise that two were soon to be built. Since then the rapid growth and development of the State has been marvelous.

The very early settlers of Texas were principally from the Southern States, men with their families who were seeking adventure and big enterprise. These were the men who fought the Texas-Mexican War, in order to free the land from Mexico and to establish an independent republic.

Among these early settlers was Josiah H. Bell and his wife, Mary Eveline McKenzie, who went to Texas in 1821. Mary McKenzie was born October 16th, 1799, in Statesville, North Carolina. Her family was one of means and promnence and her grand-father and an uncle had been soldiers in the Revolutionary Army. Her early life was spent within the bounds of Fourth Creek Presbyterian Church, and it was here that she imbibed those principles which expressed themselves in her life away off in the wilds of Texas. When nineteen years old, while on a visit in Christian County, Kentucky, she married Josiah Bell, and two years later, she and her husband crossed the Sabine River with six and one-fourth cents in money and two negro servants.

In 1822, Austin entrusted Mr. Bell with the affairs of his colony, while he went to Mexico. During 1822-23, they

lived on New Years' Creek, in what was to be Washington County, but in 1824 they moved to the extreme limit of the prairie to the South and settled at what became West Columbia, the "Cradle of Independence" and the first capital of the Republic after the battle of San Jacinto. So long as the government remained at West Columbia, Mr. Bell provided entertainment for President Houston and other chief men and distinguished visitors. President Houston had his headquarters in the office in the yard. Under such circumstances, Mary McKenzie Bell won the admiration and praise of all for her naturally brilliant gifts and graces, her executive force and motherly care.

When Padre Michael Muldoon came to the colony to marry the colonists according to the right of the established Catholic church, she refused either to be remarried or to submit to the sacrament of baptism at the hands of the priest. But when, in 1840, the Rev. William Y. Allen visited Columbia, Mrs. Bell became one of the charter members of the Presbyterian Church of Columbia, having refused to unite with any other.

Revs. Messrs. Allen, Baker, McCullough and McCalla make mention of Mrs. Bell, only to praise her for her Christian character and unbounded hospitality. Her home was the mecca for Presbyterian ministers in those early days. In addition to their testimony, Mr. Thos. J. Pilgrim, the outstanding Baptist teacher of those times, says: "Mrs. Bell was one of the noblest woman I ever knew, in any country. Though living in the wilds of Texas, her intelligence, good taste, and polished manners would have graced the most refined circles. Her house was a welcome home to every stranger, where the hungry were fed, the naked clad, the sick nursed with tenderness and sympathy. Texans now little realize how much the country owes to the early efforts of this pure woman, how much suffering she was instrumental in relieving and when the dark clouds of war lowered, what confidence and courage she inspired in the bosoms of the timorous and desponding; for she was a stranger to fear, and of our final success she never doubted."

Guy M. Bryan, also a contemporary, wrote in July, 1852: "Mrs. Josiah Bell now lives in this county, Brazoria, and a purer, nobler-minded woman never breathed the air. Not an old Texan lives who does not love and revere this estimable lady, this Good Samaritan of Austin's Colony."

Another staunch Christian soul of the greatest bravery was Elizabeth Downing Henry, who, with her husband, Robert Henry, came from Ireland to Charleston, S. C., about 1815, removed to Texas in 1829, and settled in what is now known as Robertson County, on the old San Antonio Trail. Here they were most exposed to depredations of Mexicans and Indians being over one hundred miles from the nearest trading post and thirty-five miles from the nearest neighbor. This lonely log home was one of the regular stopping places of Sam Houston. The Texas-Mexican War of 1836, called the father away leaving the mother and ten children alone on the farm.

Among pioneer stories of our wilderness days, none exceed in heroism those that tell of the border warfare between Texas and Mexico. And in the balance was being weighed a Republic and a Church. To Mrs. Henry, as to others, came tests of courage, at which the stoutest hearts would have quailed; one of these was ever memorable, because it was at the time of a fearful massacre on the banks of the Navasota River. The warning had come to the Henry family, and to other settlers, to flee for their lives across the river into the Fort. Along the trail, came the fugitives, many of whom Mrs. Henry would call into her home, although she was in the midst of hasty preparations for the flight of herself and family, and together they would kneel to implore guidance and deliverance.

Upon reaching the Navasota, it was to find swollen waters rushing past with drift wood, a sight to terrorize the bravest heart. With cool determination 'midst tearful protest of the company, eighty of whom had gathered there, Mrs. Henry placed her eldest boy on one of her two horses, while she mounted the other, each carrying two children, and plunged

into the raging stream, declaring such death preferable to a worse fate. Reaching the other side in safety, the four children were given instructions how to find the Fort, while they recrossed the stream for the remaining children. These, with a few others who had taken courage, landed safely across the waters. The remainder of the company were massacred that night.

Many were the sharp encounters Mrs. Henry had with these marauding bands and often only her cool, firm courage overcame perilous situations. Yet, we are told, she always recalled with emotion, the kindness she received at the hands of the Indians. She was known among them as "brave white squaw" and to every reference to her bravery, she gave the same reply, "My preservation was due to faith in God, who had a purpose for my life and made all things come to pass." She was a Christian and a Presbyterian. Robert Henry built a church at his own door, and on one of his trading trips, heard of the Rev. Fullenwider, whom he secured to come and preach in the little church at intervals, until a pastor could be found. The Church remained on the same spot until 1870, when it was moved midway between the homes of two of Mr. Henry's daughters, who had married and lived a mile apart, Elizabeth and Mary, wives respectively of Columbus and Bradford Seale. The church was called Red Top and its membership has recently been transferred to Bryan Presbyterian Church. The subject of this sketch was the great-grandmother of the present President of Texas Synodical, Mrs. Elizabeth Wilcox Brock.

Early Churches and Organizations—1838-1860.

A number of years before Texas became a State of the Union, Presbyterians in small groups were organizing themselves into Churches in different parts of the State.

On June 2nd, 1838, the first Presbyterian Church was organized in a school house in San Augustine and the first

member to be received was Mrs. Nancy Polk, on the profession of her faith. For sixty years, she bore aloft the light of an earnest Christian in this new community, living to the ripe age of eighty-six. Many of her grandchildren and great-grandchildren are in active church work in different parts of the State today.

Between the years 1864 and 1884, a dark cloud settled upon the struggling congregation at San Augustine. They were without a minister, the elders died or moved away, the members scattered, died or drifted into other churches, until only one member remained, Mrs. Polly Nicholson, wife of the last elder. For many years, she stool alone, holding the records which she cherished as a precious memory, refusing to surrender them to Presbytery, hopefully looking for a new day. She lived to see her fondest hopes fulfilled, as preaching services were gradually revived and finally a pastor, Rev. D. A. McRae, came to San Augustine and put the church on a firm footing.

In 1887, a Ladies' Aid Society was organized with Mrs. Fannie Rankin, President. She gave the minister his board beside paying liberally on his salary, and set an example of faithfulness and self-denial which crowns her memory. It is said of the original members of this church that a nobler company of devoted Christians were never found in any community. Presbyterianism was planted so deeply in them that the influence is still felt and is an evident fact by there being so many Presbyterian churches in that and surrounding counties.

On March 3rd, 1839, in the Senate Chamber of the Republic of Texas, the Houston Church was organized by Rev. W. Y. Allen, of the Presbytery of Alabama, with eleven charter members. In 1879, the women of this church were organized under the title of the "Ladies Association."

Later in the year 1839, the same Rev. W. Y. Allen organized the First Church of Austin in a vacant room in Bullock's Hotel, with six members. This number increased to

eleven, and then languished until 1850, when it was reorganized From the first, the women are reported as having kept the room in order, in which they worshiped. In 1872, seven of the faithful women organized a Ladies' Aid Society.

Palestine is one of the early churches, and here there was a Ladies' Aid as early as 1858, with Mrs. Julia DeBard as President. She served for thirty-five years in this capacity until her death. This is probably the first woman's organization in Texas Synod.

In the Lockhart Church, organized in 1849, with ten members and two elders, the Ladies' Missionary Society was formed in 1882, their chief interest being work among the Mexicans in Texas.

At Sequin, organized in 1856, the women had a society prior to 1876, the date of their established records, when the church building was erected. Always abounding in faith and good works, their Auxiliary grows more efficient in conforming fully to the Woman's Work of our church.

The records of the First Presbyterian Church of Lancaster (Dallas Presbytery), furnish a splendid illustration of the type of courage, self-sacrifice and perseverance which Texas womanhood has built into the establishment of the Presbyterian Church. Always there was the small beginning, amid surroundings of uncertainty and instability, with obstacles that only undaunted faith could overcome.

The Church of Lancaster was organized by the Rev. Michael Dickson, of Milford, July 16th, 1856, with nine charter members, three of whom were made Elders. The organization was effected in a cabinet shop two blocks from the present church building. Of the charter members five were women, and very soon they became a Ladies' Aid Society, with Mrs. Emily Guy as President. The activities of this society were entirely independent of the church officers. Before anything very definite was undertaken, the Civil War was upon them and for four years "war work" was about all that was done.

As soon as the war clouds began to disappear, these brave handmaidens began to gather funds for the purchase of a lot on which to erect a house of worship. By great sacrifice, this lot was paid for, leaving a balance of $100.00 in the treasury as a start on the building fund. The deed was made to Emily Guy, Anna Moffett, Eleanor Moffett, Jane Harris and Elizabeth Grove, who, in due time, transferred the same to the church officers. When the building was completed in 1884, and a Sabbath School organized, the "Ladies Aid Society" was taken under the supervision of the session. Mrs. Emily Guy was the last of the charter members to pass to her reward, August 10th, 1917, at the age of 92 years, Mrs. Anna Moffett preceding her only a few years.

A Missionary Society was organized in 1904, with ten members, and their first act was to undertake a fifty dollar share in the Forward Movement for Foreign Missions. The next year, a like amount was pledged to Home Missions, and year by year the work enlarged. Up to 1911, this Society had furnished a President, a Vice-President and a Secretary to the Woman's Missionary Union of Dallas Presbytery.

In Brazos Presbytery, is the Church of Calvert. In 1894, a Woman's Aid Society began to work with four members. At once, they proceeded to tithe for missions, and in five months, sent contributions of $10.00 each to Rev. N. S. Scott, for Mexican work in Texas, and to Rev. W. A. Jones, Missionary to the Alabama Indians in East Texas.

In the town of Wharton, was a tiny church in 1909, with a Ladies' Aid Society of four members. Brave and pathetic is their record that their first interest was in re-building their church edifice, just blown away. In 1911 they introduced Bible Study and in 1915 were enrolled in the Brazos Presbyterial as a Woman's Auxiliary. No wonder it has been said that *Texas women do things!*

PRESBYTERIAL ORGANIZATION.

For Worth Union—1901.

The organized mission work of the Presbyterian women of Texas, began on November 8th, 1901, when the Woman's Missionary Union of Fort Worth Presbytery was organized in the First Presbyterian Church of Fort Worth. Dr. Chas. R. Hyde, the pastor, and his wife, were very much interested and helped in perfecting a constitution. Rev. John V. McCall and Mrs. J. C. Terrell were also leaders in the new organization and Mrs. Terrell was chosen President and held the office for seven years. There were a number of delegates present from different parts of the Presbytery. The women of Fort Worth Presbyterial have always been deeply interested in the evangelistic work of their field and have contributed yearly several hundred dollars to the support of the evangelist and his helpers.

Western Texas—1902.

In the Spring of 1902, Rev. R. M. Hall, the pastor of Westminster Church, San Antonio, and the chairman of the Foreign Mission Committee of Western Texas Presbytery, wrote personal letters to a number of ladies over the Presbytery, asking them to form a Missionary Union. They met in June, 1902, in his church and formed the organization, with Mrs. J. M. Purcell as President. Western Presbytery covers the largest territory of any of the organizations. "Tex.-Mex," our Industrial Institute at Kingsville, has been the chief object of interest of this Presbyterial. They have contributed much to its establishment and support. For eight years, Mrs. Virginia C. Staples has been employed as Field Worker and her "going in and out" organizing and encouraging the women has been of incalculable value. Mrs. Staples is a trained Bible teacher and skilful and persistent personal worker. For a number of years, she worked with Dr. Dogget, the Evangelist as he went throughout the frontier of a Presbytery as large

as the State of Georgia. After his work was discontinued she gave herself and her time freely to visiting church societies, strengthening them and organizing new societies in infant churches, and everywhere establishing Prayer Bands and classes for Bible Study.

Brazos Union—1902.

Pursuant to the call of Rev. C. E. Sullivan, Chairman of Foreign Missions, and on the recommendation of Brazos Presbytery, the Brazos Missionary Union was organized on October 20th, 1902, at Galveston, with Miss Carrie Smith, of Navasota as President. This Presbyterial has always been specially interested in work among the Mexicans, helping in the churches of West Texas and in the Mission at Bay City. Navasota has a Negro mission.

Dallas Union—1902.

Dallas Missionary Union was organized in November, 1902. The following ministers assisted in the organizations: Rev. S. L. Rieves, of McKinney, Dr. W. L. Lowrance, of Oak Cliff, Dr. Robert Hill, of Westminster, and Dr. J. O. Reavis, then pastor of the First Church of Dallas, where the meeting was held. Mrs. J. C. Erwin, of McKinney, was the first President and remained in office eight years. The first Constitution was patterned after that of East Hanover Missionary Union. Dallas Presbyterial has always had many strong leaders and has developed many more. They have been peculiarly blessed in having efficient Secretaries. The women gave their Presbytery a tent in which many revival meetings have been held, a work that has been greatly blessed. At present, they are raising a Church Erection Fund, and turning it over to the Home Mission Committee to be loaned to weak congregations desiring to build.

Paris Union—1903.

In the fall of 1903, at the invitation of Mrs. J. N. McFarlane, a few of the women of Paris Presbytery came together

in the old building of the First Presbyterian Church of Texarkana, to organize the Paris Union. Mrs. McFarlane was made President, but moved out of the Presbytery before the spring meeting, so when they met at that time, they had no President. Mrs. W. L. Hickman succeeded her and has held various offices in the Presbyterial, never missing an annual meeting. At present, there are sixteen Auxiliaries represented with a membership of four hundred. This Presbyterial has raised the funds to buy a manse for the Presbyterial Evangelist. This is located at Mt. Pleasant and is called by its present occupants, "Shepherd's Rest."

El Paso—1905.

In the Spring of 1905, at the home of Mrs. B. S. Van Tuyl, Colorado, Texas, the El Paso Union or Presbyterial was organized. Mrs. W. L. Downing was the first President. Mrs. Van Tuyl was the first Treasurer and held office until 1909. She was then elected President and has continued in office till the present time. Mrs. J. J. McDowell has also been an officer since El Paso was organized, except for two years. El Paso Presbyterial is one of magnificent distances. The President lives at Colorado City, on the Eastern border and is thirteen hours travel by rail from El Paso; nine hours from Lubbock on the plains; Carlsbad is a day's journey, if you leave at midnight; then Lovington, New Mexico, is 77 miles by auto from Carlsbad. One of its auxiliaries is 80 miles from a railroad. Two Auxiliaries that are 40 miles apart consider themselves near neighbors and close friends. Yet these women *do* things. When the Synodical was raising the Phillips' Memorial Scholarship Fund, this, one of the smaller Presbyterials, was the first to send in its quota. While largely a Home Mission Presbyterial, El Paso has always given generously to Foreign Missions.

Central Texas, 1905.

Central Texas organization took place in June, 1905, in the Second Church, Waco. The first President was Mrs. J. J Grier, wife of the pastor of the Second Church. This Presbyterial has about thirty Auxiliaries, nearly every one of which contributes to all the causes; has Mission Study Classes, Observes Home Mission Week in November, and Foreign Mission Week in February. Nearly all their contributions are raised by free-will offerings. Since 1907, they have been specially interested in the Evangelism of their Presbytery and have contributed liberally for that purpose through the Home Mission Committee of the Presbytery.

It was Central Presbyterial that inaugurated the plan of the Synodical President attending the annual meetings of each Presbyterial. One member, Mrs. Cooper Sansom, a member of the Georgetown Society, paid all of the expenses of the first year's visitation. Then they overtured the several Presbyterials to bear their pro rata share of the expenses each year.

This is one of the best developed Presbyterials in the Synod, which is largely due to the faithful efforts of Mrs. W. C. Hutton, who was President for twelve years. She was zealous to promote Woman's Work in every way possible and was of the greatest assistance not only in her Presbyterial but throughout the State in developing the aims and purpose of the Auxiliary. To memorialize Mrs. Hutton and her work, Central Texas Presbyterial has established a scholarship to educate a girl at the Training School in Richmond, Va., naming it the "Sallie Hutton Scholarship."

Eastern Texas—1907.

Eastern Texas Union was officially organized in 1907, at San Augustine. Previously, there had been a meeting of the Orange Church and First Church, Beaumont, relative to the matter. Their first meeting was unique. Two women came

from Palestine to Houston, a day's journey, spending the night in Houston. Next day a member from Orange and one from Beaumont joined them, and another day's travel brought them tc San Augustine, where the Presbytery was in session. The pastor's wife and one other woman met this party and the six drafted the Constitution. Not one had ever attended a Missionary Union, but they knew the need of their Presbytery, in extent larger than Maryland and Delaware. At that time, there were only two Missionary Societies in the Presbytery. Mrs. L. J. Davis, of Beaumont, has been President from the beginning and has labored faithfully and against great odds. The population is very shifting in the lumber regions, yet Auxiliaries have been formed in many of these outlying towns. This year they have raised $715.00 to buy a Ford car and build a garage for Rev. C. W. Chambers, Missionary to the Alabama Indians in Polk County, Texas. Last year they gave him an invalid's chair to use in his work, for he must needs be nurse and doctor as well as preacher and lawyer to that small tribe of 200 Indians.

Brownwood—1908.

The last Presbyterial Missionary Union organized was Brownwood. The date was April 8th, 1908. The organization took place at San Angelo, and Mrs. A. J. Baker, of San Angelo was elected President. They had no Missionary Societies at that time, their work in this Home Mission Field being all of a local nature. Now, every organization is patterned after the Auxiliary plan and in the past six years their membership has increased from 131 to 228, and their gifts to benevolences have increased 185 per cent. Only four churches were represented in the first organization and the germ of life often flickered, but Mrs. Dullnig, the Synodical President, helped and encouraged them by her visits and now they can stand alone. In 1910, when invited to join the State Union, they said they were "too young and inexperineced," so not

until 1912 did they pay Synodical dues, and in 1913, they adopted the new Constitution, came into the Synodical and became a full-fledged Presbyterial.

Their chief work has been to educate and enthuse their own organizations along the lines of the Auxiliary plan. Mrs. Bristow W. Gray is the efficient President of this Presbyterial.

Mrs Barbara Dulnig, a leader in Texas organization.

SYNODICAL ORGANIZATION—1906.

The initial move in this direction seems to have been made at the Fort Worth Missionary Union in its third annual session with the Cleburne Church, April 7th, 1904. The following resolution was there adopted:

"The Woman's Missionary Union of Fort Worth Presby-

tery believes it would be wise to have a Synodical Conference of representatives from the various Unions of the Synod and appoints its President such a representative, and requests the other Unions of the Synod to appoint a like representative to meet during the sessions of Synod, for the purpose of planning to secure a visit from some returned Missionary at each of their sessions."

A meeting was called for October 4th, 1904, at Austin. There were five organized Unions at this time: Fort Worth, Western, Brazos, Dallas and Paris. Besides Mrs. J. C. Terrell, who was elected Chairman, there were present at this meeting, Mrs. Reid and Mrs. Fred Robbins, from Brazos; Mrs. Wilson from Western and one other whose name we failed to learn. The next fall, no conference was held; but in the Fall of 1906, at Dallas, a Constitution and By-Laws were drawn up and officers elected. Mrs. Chris G. Dulling was made President, to which office she was annually elected for fourteen years (1906-1920). The movement to organize a Synodical Union developed about the same time in Virginia and Texas, and these have the honor of being the first two Synodical Unions in the Assembly.

The chief purpose of the first gathering was to try to arrange consecutively the dates of meeting of the various Unions, so that the same Foreign Missionary could be present at the meeting of each. This was to economize the time of the Missionary and to save considerable expense. The plan was accepted later by all of the Synodicals, as part of their duties.

For the first six years, the Synodical Union had no special recognition from Synod, but in 1910, at Sherman, it was formally recognized and a member of Synod was appointed Chairman of Woman's Work.

In the Spring of 1916, the Synodical undertook to raise through its Presbyterials, a Scholarship Fund in our Assembly Training School. This Scholarship was to be called the "Texas

Phillips Memorial" in memory of Dr. A. L. Phillips, who had done so much for the young life of our church. Mrs. J. W. Smiley was responsible for the raising of the $2,000.00 necessary to secure the Scholarship, which she pushed to a successful completion in 1918. Already, one young woman has received benefit from its income. Later the fund was increased to $3.000.

Mrs. J. C. Brock was elected Synodical President in 1920. Under her efficient leadership Mission Plaza was built by the Synodical at Kerrville, as a home for returned Missionaries. Also a home was erected at Texas-Mexican Institute for Dr. and Mrs. Skinner. In 1923 the sum of $25,000 was rasied to assist in building a school for Mexican girls in Texas.

The Kerrville Encampment, the Presbyterian Summer Conference spot of Texas, has received much help from the Texas Auxiliary. Three hundred tents were floored and walled in one year, again the auditorium was enlarged and floored, and in each succeeding year, the women have added some equipment to the grounds until, in 1920, they built the "Barbara Dullnig Building," a like credit to Texas as the "Winsborough Building" is to Montreat. Synodical also has a part in arranging the programs for the Conferences.

The Dullnig Building is a lasting testimony of the love and appreciation which the women of Texas bear for their former Synodical President. She had had splendid training for the office as a Bible teacher in her home church, then when Western Texas Union was organized she was made the first Treasurer, serving for two years, then became President of the Union. For four years, she directed this body, and then was made Field Secretary, an office of great importance, where so much ground has to be covered. After four years of splendid training in this capacity, she became the President of the Synodical. Over and over again, she toured the State, visiting all of the Presbyterials, strengthening and encouraging weak organizations and getting that personal touch which enabled

her to direct the growing work of this tremendous Synodical in a most efficient manner. How she made those long journeys over the State in the early years is past explanation, but they were made by train, buggy or ambulance, and often afoot for many miles, making connections at all hours of the day and night. Some of those early small societies which she visited, are now among the strongest in the State. For the first two years, the struggle was very hard, the Synodical Union consisted of only ten representatives, the President and one delegate from each Presbyterial, but after two years of much writing and visiting, the societies of all the Presbyteries had been organized, into Presbyterial Unions, and in 1908, a full meeting was held at Texarkana. From that time, the work continued to be better systematized and planned. In 1915, Mrs. Dullnig was honored by being made Chairman of the Woman's Advisory Committee for two years.

Beginnings of Texan-Mexican Institute.

The value of "Tex-Mex" is gradually being borne into the minds of our Church, representing, as it does, one of its most important Home Mission endeavors. This institution owes its inception largely to the thought and interest of Mrs. Minnie Gunn Campbell, who, with her husband, Rev. R. D. Campbell, has been so closely associated with the Texas-Mexican problem since 1899. For several years before her marriage, she had been a missionary in Mexico, and from that time, was impressed with the need of an industrial school where boys could receive a Christian education while working their way through.

But the "mother of Tex-Mex," is Mrs. Julia Barfield Skinner (Mrs. J. W. Skinner). It was in January, 1912, that work began at Tex-Mex. Mrs. Skinner was identified with every step of progress from the beginning. It was pioneer work of the most rugged sort, wrought out with few conveniences and many hindrances. To this work, Mrs. Skinner

brought a varied and efficient equipment of experience, natural ability and inherited traditions. Mrs. Skinner is a direct descendant of Jane McAlister, of Londonderry fame. (See Kentucky history.) A native of Lexington, Kentucky, she was nurtured in the culture and refinement of a family with treasured traditions. She became the wife and helpmate of a min-

Mrs. J. W. Skinner, Texas-Mexican Institute.

ister of the Gospel and enriched her life by the experience and sacrifice of motherhood. For over twenty-five years, she gave freely of the best she had as a preacher's wife in three parishes, to the teaching and moulding of the lives of children and youth. It was this large equipment which, in 1912, she brought and consecrated to the mission of Tex-Mex.

The school was then in a wilderness, five miles away in the brush. There were no neighbors, not even a road, a passway had been hacked out of the brush, but not even grubbed. The iron bridges over the two creeks had not been built. One had to climb down the banks and wade the streams, and if there came a heavy rain and the stream ran full and swift, you waited until the flood passed. It was before the day that Fords were common and a trip to Kingsville in the big wagon with the mules, was an undertaking. Tex-Mex. became her little, limited, lonesome world. There were times when no mail came for a week, and other times when no friendly face from without crossed the threshold in a month. The equipment of the school was long delayed, use being made of temporary shacks. The mule-barn was taken over for school purposes, and what was to have been the feed shed, became the common mess-hall. Funds were supplied in such scanty allowance that domestic help was out of the question, and teacher-help reduced to the lowest quantity. In this emergency, Mrs. Skinner stepped into every position. In the school-room she took a teacher's full schedule and even more, for the first "man teacher" wished to prepare for the Theological Seminary, and she taught him, at night, Latin and Greek. In addition to that, she prepared with her own hands, the meals for the teachers' table, and supervised the meals for the Mexican boys. There were times not a few when, with the help of a little Mexican boy, she carried through the entire preparation and serving of meals for all Tex.-Mex. She had the laundry work to supervise, and, provoked by bungling, had often to lend her own hands. There was always mending to be done, and to teach Mexican boys habits of cleanliness and decency seemed at times almost impossible.

The financial stringency made it necessary for Dr. Skinner to make frequent and sometimes prolonged trips visiting churches, to arouse interest and secure assistance. Mrs. Skinner was often alone at the School with the Mexican boys. During

the years of the Revolution, the love and loyalty of these boys greatly endeared them to her. She was without fear with them as her friends and protectors. But the fact that soldiers were thought necessary in places a few miles distant, suggests a story of faith and heroism in the life of the Mother of Tex.-Mex.

Foreign Missionaries.

El Paso Presbyterial has the honor of claiming Mrs. M. L Swinehart, the efficient and dearly loved missionary of Kwangu, Korea; also Mrs. Ethel Taylor Wharton, who, with her husband, Rev. Conway Wharton, is laboring in Africa.

VIRGINIA

Mrs. Sarah M. Price, Virginia. The first President of the first Presbyterial Union in the Southern Church.

VIRGINIA

In recent months an out-door shrine was dedicated in Jamestown to commemorate the first celebration of the Holy Communion held in this country in 1607. At that time, Rev. Robert Hunt, upon landing on the island, held a service and administered the sacrament to the little company who kneeled around the communion rail formed by placing a rough-hewn tree between two trees.

All denominations gathered to do honor to this impressive memorial ceremony, and hearts were thrilled at the thought of struggles and privations of our forefathers, as they claimed this land of ours in the name of the "Captain of our Salvation."

Not until a century later did the Presbyterian Church take its beginnings in Virginia. Owing to the religious wars and persecutions of the Eighteenth Century, large numbers of immigrants from Scotland and the North of Ireland poured into Pennsylvania, settling along the Atlantic slope as far South as Virginia, and the Carolinas, and pushing into the interior. They were a company of hardy and enterprising pioneers, establishing the benefits of civilization and Christianity wherever they settled, and manifesting a deep reverence for the institutions of religion.

The Synod of Philadelphia was constituted in 1717 and in the records of 1719 are found some notices of a congregation designated as "the People of Potomoki" in Virginia, petitioning to have a minister sent them. In 1722 the Synod of Philadelphia appointed a commission to visit and preach to these dissenting families in Virginia. A letter signed by William Gooch, the Governor of Virginia, in 1738, in answer to a petition from the Synod of Philadelphia, regarding Virginia's settlers, states: "No interruption shall be given to any minister of your profession . . . so as they conform to the rules

prescribed by the Act of Toleration in England, by taking the oaths and registering the places of their meeting and behaving themselves peacably towards the Government."

These Presbyterian congregations existed in the Valley of Virginia very early in the Eighteenth Century, but were not

Mrs. J. Calvin Stewart, Virginia.

supplied with ministers until long afterwards. As the Kirk of Scotland supplied Philadelphia Synod, so Philadelphia supplied Virginia. The population of the Valley had increased so greatly, far outstripping religious advantages, that their spiritual destitution was a constant anxiety to the parent Synod. From 1748, for a series of years, the Synod of Philadelphia sent missionaries to Virginia. In 1786 numbers had so increased that the Synod of New York and Philadelphia under-

took a reorganization of the entire body and a division of the old Synod into four new Synods: New York, New Jersey, Philadelphia, Virginia and the Carolinas.

One of the earliest congregations in Virginia was in Augusta County, known as the Stone Meeting House, eight miles below Staunton. This was fortified with mounds and ditches, the remains of which are seen today.*

A glimpse into the lives and character of some of the women of the early churches of Virginia, comes from the data gathered by Roanoke Presbyterial.

There are three whose names stand out with particular distinction for their deeds of charity, their piety and their hospitality to the early Presbyterian Missionaries in this part of Virginia:

Mrs. Joseph Morton.

The first settler of Charlotte County was Col. Joseph Morton. The log cabin built by him in 1735 was standing until a few years ago. He and his wife were brought up in the Established Church of England, but on one of the preaching tours of the Rev. Samuel Davies, an early Presbyterian evangelist in the country, they united with the Presbyterians and not long after, he, with a number of others, built Old Briery Church on the edge of Prince Edward and Charlotte Counties, Virginia. Dr. James Alexander, in his memoirs of his father, Dr. Archibald Alexander, who preached at Briery Church from 1795-1797, and later became first Professor of Princeton Theological Seminary, often speaks of Mrs. Joseph Morton. She lived to the advanced age of ninety-two, was a most pious woman, opened her home continually for the preaching of the Gospel by the Presbyterian evangelists of those early days, and was, in season and out, always abounding in the work of the Lord. Dr. Alexander says she told him that often she would be alone with her children, in her house,

*The above data is gathered from Davidson's History of Presbyterianism.

in the forest, during the absence of her husband, with no neighbor for thirty miles.

Mrs. Pauline Cabell Le Grand.

Old Briery Church furnishes another notable example of an "elect lady" in the person of Mrs. Edmund Read, who later married one of the most noted Presbyterian evangelists in this part of the South, Rev. Nash Le Grand.

Her maiden name was Pauline Cabell, sister of General Wm. F. Cabell, of Virginia. She was born in 1763 and died in 1843, and was universally known, in her large connection as Aunt Le Grand. About the year 1788, during the great religious revival of that time, she made a public profession of her faith, and joined the Presbyterian Church under the ministry of the Rev. John Blair Smith, D. D., one of the first Presidents of Hampden-Sidney College.

In "The Cabells and their Kin" are found these words about her: "Her Christian career was begun with a zeal corresponding with the peculiar zeal of her character. She was a steady and liberal contributor to the funds of the Bible Society, the Tract, the Sabbath School, Education, Missionary and Colonization Societies, and to Union Theological Seminary. Her wealth was largely dispensed in acts of charity." The Hon. Hugh Blair Grigsby, for many years President of the Virginia Historical Society, says she was a burning and shining light in the Presbyterian Church.

In the latter years of her life she moved to Charlotte Court House, to be near Village Church, built there in 1825 and here the old sessional records refer frequently to the meetings of session in the office of her porticoed manor house, just opposite the church. (The old house was burned long ago, but this same office is now the home of Mrs. Chas. M. Hucheson, President of Roanoke Presbyterial.) A whole Presbytery was sometimes sheltered under her hospitable roof. Dr. Alexander, in the biography of his father, says: "Mrs. Le Grand

was widely known and honored among Christians of every name in Virginia. It is possible that no house in the land ever opened its doors to more ministers of the Gospel. She was full of zeal and unwearied in her endeavors to second all gospel labors."

Mrs. Susanna Watkins Hunt.

Susanna Watkins was the second daughter of Col. Joel Watkins, of Revolutionary fame. She was a woman of much character, ability and piety, the product of those early years of Presbyterianism in Charlotte County and "Village Church." She was first married to Dr. Wm. P. Hunt and after his death, became the wife of Rev. Moses Hoge, D. D., of Winchester, Va. She gave most liberally to the founding of Union Theological Seminary. Her son, Rev. Thos. P. Hunt, of Maryland, in writing of her outstanding works in her church and community, tells of an unbeliever being brought to Christ by witnessing her death-bed testimony of the power of Christ in her life.

A record of the earliest woman's organizations has been contributed by five of the eight Presbyterials of Virginia.

EAST HANOVER PRESBYTERY—1817-1888.

The Female Bible Society of Richmond.

The first woman's organization of Virginia and one of the first in the South, was that of the "Female Bible Society of Richmond and Manchester," which was organized in 1817, as an auxiliary to the Bible Society of Virginia. This society was interdenominational and held meetings annually at their respective churches, ministers of different churches presiding. On March 31st, 1834—they promised to raise $1,000 that same year to send the sacred Scriptures for distribution among the heathen.

With the exception of the Ladies' Educational Society of the Second Church, Charleston, S. C., which dates back to 1809, the year 1817 marks the era of women's organizations in the Presbyterian Church in the South, according to present information. At least four came into existence at that time, one in Virginia, in North Carolina, Georgia and Tennessee.

Petersburg—1819.

Under the leadership of Dr. John Holt Rice, on August 23rd, 1819, "according to public notice" as it was quaintly announced, sixteen ladies of the Tabb Street Church Petersburg, Va., met and formed themselves into a Society under the name of "The Female Missionary Association." They elected a Treasurer and Secretary, and a committee to invite new members and collect the subscriptions and send them to the Auxiliary Missionary Society of the Presbytery of East Hanover. No record was kept between 1848 and 1905, though it is a matter of distinct memory that this Society was reorganized in 1874. This Church now has a flourishing organization under the Auxiliary-Circle Plan.

First Church, Richmond—1820.

In 1820, during the pastorate of Dr. John Holt Rice, the women of the First Church, Richmond, Va., were organized into a zealous Society, and the membership was divided into groups of ten each, having one leader to "collect the dues." (Dr. Rice was a man of forward vision, anticipating the Circle Plan one hundred years.) The records of this Society were kept for about twenty years and then nothing can be found until the happenings within the memory of the older members of this generation.

This church now has a most successful Woman's Auxiliary, fully organized on the plan recommended by the General Assembly.

Third Church, Richmond—1854.

In 1854, the women of the Third Church, Richmond Va., began to hold a regular weekly prayer-meeting; and later the Foreign Missionary Society was born out of this prayer-meeting, and continued in the home of Mrs. Susan Carrington, who though blind, had heavenly visions of the great need of the Foreign Mission work. This society was known for its deep spiritual life, and for its free-will offerings. After the death of Mrs. Carrington the organization languished, but was later revived, and at the present time this church has a well organized Auxiliary.

From Ashland, Va., comes this message: "Fifty years ago a Circle of Industry was organized." But this had no missionary feature until 1888, when the Missionary Society was formed and they joined the Union of East Hanover. From that time they have never failed to send their representative to the meeting of the higher body.

From Blackstone comes this unique record: "During forty years we have had only three Presidents, and each has borne the same honored name—'Rebekah Epes.'"

LEXINGTON PRESBYTERY—1819-1888.

New Providence Church—1819.

The Benevolent Society of the New Providence Church was organized in 1819. In April, 1874, this was reorganized under the leadership of Mrs. E. D. Junkin, wife of the minister, and mother of missionaries.

New Monmouth had a Missionary Society as early as 1873, having as President Mrs. Luther Morrison, the mother of a great missionary to the Congo.

And the Woman's Missionary Society of Lexington had the distinction of being organized by the noted writer Mrs. Margaret J. Preston, in 1887.

Bethel, Mt. Carmel, First and Second of Staunton, all had active Societies "in the seventies."

Any report of Lexington Presbyterial would be incomplete without a mention of Miss Lou Withrow, who was for thirty-five years the President of the Missionary Society of Waynesboro; "in her zeal for missions and her consecrated life, she is one of the outstanding women of Lexington Presbytery."

MONTGOMERY PRESBYTERY—1866.

The Mite Society of Lynchburg.

The First Presbyterian Church of Lynchburg has one of the oldest records in Montgomery Presbytery, having been organized in 1815.

A note attached to the minutes of a sessional meeting, April 16th, 1877, states:

"This Church contains a number of societies, some trace of which ought to appear on the records.

"The Society for the Education of Candidates for the Ministry, is composed of ladies and has been in existence for many years and has done a good work.

"The Mite Society, also composed of ladies, has existed for many years, and has done much to relieve the necessities of the poor scholars in the Sabbath School.

"The Young Men's Domestic Missionary Society was organized in 1875. This Society has supported more than a year, a missionary who labors in the two chapels.

"The Young Ladies' Foreign Missionary Society was organized the first of this year (1877). It promises to be an efficient aid to the cause of Foreign Missions."

The exact date of the Educational Society is not known, but one of the candidates for the ministry which it was helping to support was studying in Union Seminary in 1868.

The date of the Mite Society is also lacking, but its members contributed to the purchase of some property adjoining

the Church, to be used for the Female Presbyterian School, which was established in connection with the Lynchburg Church and under the supervision and control of the pastor, Dr. James B. Ramsey. The date of the deed to this property is July 6th, 1866.

The Educational Society was merged into the Missionary Society and the Mite Society became the Aid Society in the early eighties.

One of the special activities of the Aid Society, beginning with the year 1889, was the distribution of food and clothing on certain days of the week to the poor of Lynchburg. They also, for many years, maintained, on Saturday mornings, an industrial school for the poor girls of the church and community, where they were taught to sew and were given the garments they made.

All of the gifts in these organizations were "free will." There was never a bazaar, fair supper or concert to "raise" money.

The children were not left uninstructed, but in the early eighties, were banded into the Earnest Workers under the leadership of the pastor's wife, Mrs. W. T. Hall.

By the year 1918, all departments of church work were cared for by a number of societies for the old and young, but at that time, they gave up their identity to become "The Woman's Auxiliary" and were the first in Montgomery Presbytery to adopt the Circle Plan.

The old church of Fincastle was organized in 1795. When the town was laid off in 1770, lots were appropriated for the court house and the prison, and one was set apart for the Church, which was built by the Church of England. In 1785, the "Act of Religious Freedom" was passed and as the Fincastle community was made up largely of dissenters, chiefly Presbyterian, the little church was closed for a number of years, and then opened as a Presbyterian Church. The women had no organization until 1873, when they formed The Ladies'

Missionary Society. Within the last two years, it has been reorganized under the Circle Plan into the Woman's Auxiliary

Christiansburg Presbyterian Church is one of the older ones in Montgomery Presbytery. In 1825, Dr. Joseph S. Edie, of Hampden-Sidney College, visited the little town. On his first Sunday here, he heard a great commotion on the street and found that practically all of the men and boys of the town were going off fox-hunting. He immediately organized a Sunday-school. Two years later, the Presbyterian Church was organized with thirty-nine members, twenty-nine of whom were women. In 1880, seven women, eager to do some active work for the Master, met at the Manse and formed the Ladies Missionary Society. Its first President, Mrs. Eliza Simpson, continued in office for thirty years.

Roanoke Presbytery—1860-1888.

The Aid Society of Village Church, Charlotte County, was organized before the War between the States, disbanded at that time, and reorganized in the early seventies. Their activities supplied the church with beautiful interior decorations, and their bands ministered to the sick and dying, and helped the needy. They taught the slaves in ante-bellum days, holding Sabbath afternoon Sunday-schools for them. They were also most active in supplying the soldiers with clothing and necessities.

Old Roanoke Church, in Charlotte County, a daughter of Cub Creek Church, the first in the county, had some notable women in pioneer days before the Civil War and afterwards.

Mrs. Adaline Carrington was most active in her labors among the negroes. Mrs. Henry Rice and Mrs. Bettie Dennis worked diligently in a negro Sunday-school, from which the first colored Presbyterian Church in Charlotte resulted, largely the result of the labors of these two Godly women.

West Hanover Presbytery—1876-1888.

The earliest records of woman's activities in West Han-

over is a Society for young ladies in New Church, "who worked for the African Mission and to paint their church."

At the Maysville Church there was an Aid Society as early as 1877, the President being Mrs. W. M. Cabell, a daughter of Rolfe Eldridge, who was a direct descendant of Pocahontas.

PRESBYTERIAL ORGANIZATION.

East Hanover Union—1888.

The First Presbyterial Union in the Southern Assembly.

During the seventy years preceding 1888, there were small societies springing up from time to time, generally "Ladies' Aid Societies," but there was no system of work, nor uniformity in records, nor accuracy in statistics. Though there was much concentration, there was lack of information, fellowship, and vision; witness the "Penny Societies," whose motto was "A Penny a Week and a Prayer."

In September, 1887, under the thought and leadership of Mrs. Sarah Milner Price, the Ladies' Foreign Missionary Union of Richmond was organized, and Mrs. Price made President.

In March, 1888, at the quarterly meeting of this Union, a circular letter was read, urging all Southern Presbyterian women to join in united effort for Foreign Missions; this letter was from Mrs. Sibley, of Georgia, and Miss Hanna, of Missouri. It was decided that a Presbyterial Union should be undertaken, and all Societies in the Presbytery asked to join. The approval of the Presbytery was secured. And so began the first Presbyterial in the Southern Assembly.

In May, 1888, at an adjourned meeting, the organization was completed, and all officers and committees appointed for one year. Mrs. S. S. Price was made President. Within the first year, all of the churches had been asked to join this Union, and at the end of the first year, there were eighteen societies, with some young people, and some Sunday-schools, representing twenty-two churches, in this organization.

In 1893, the Presbytery of Norfolk was separated from East Hanover, causing the Union to lose from its membership many valuable helpers.

From 1887 to 1904, all gifts of this body went to Foreign Missions, the larger part going to the support of women missionaries: Miss Kirkland, Miss Emerson, Mrs. Randolph and others; and what would now be called a "Special," was the building of the Sarah Milner Price Memorial Manse in Takamatsu, Japan, which is still standing in loving memory of this splendid woman. Mrs. Price served this Presbyterial Union as President for ten years, when her health made her resignation necessary.

Since 1905, all the Societies have been giving to all the causes of the Church as recommended by the General Assembly, whereas, before that time, all the gifts of the Union went to Foreign Missions.

At the annual meeting in 1904, held at the First Presbyterian Church, Richmond, Mrs. J. Calvin Stewart made an address, setting forth the value of organization, first as local societies, then the societies into Presbyterial Unions, and finally the Presbyterial Unions into a Synodical Union. She had been much impressed by the account of the achievement of Baptist women who had recently been in session in Savannah, and the inspiration they had gained through the addresses made by returned missionaries, and the reports of local societies. Her address resulted in a resolution to prepare an overture to Presbytery, to gain its consent for a Synodical Union. This was the initial step of the women of any Synod of our General Assembly, looking toward a Synodical organization.

Roanoke Union, 1899.

Eleven years after East Hanover was organized, Roanoke met to organize a Presbyterial Union at South Boston, November, 1899. The following year, the organization was completed and officers elected.

Mrs. N. K. Guthrie was elected Secretary and held the office for many years, being the life and inspiration of the organization.

In 1904, the annual meeting was held at Smithville (now Charlotte), reports showed a small increase in numbers, and gifts, but the good women were rather discouraged.

"The attendance was small and interest at such low ebb" that it was decided to disband the Union. Mrs. N. K. Guthrie, of Village Church, Secretary since its organization, arose and said: "You may bury the Union, but its corpse shall not be interred in Smithville. This meeting seems to have been the turning point in the work. Mrs. Guthrie was elected President at this meeting, and by her zeal and enthusiasm, revived the Union, which has never ceased to go forwaard in its work." Mrs. Guthrie was the mother of Mrs. W. M. Thompson, one of our missionaries to Brazil.

Roanoke Union was very deliberate and conservative in giving its approval to the organization of the Synodical Union, and later to the Woman's Auxiliary, but it is now fully convinced of the value of both.

Montgomery Union—1902.

Montgomery Union began its life in July, 1902, when it was organized through the interest of five societies, at the First Church of Roanoke. Mrs. J. B. Stephenson, of Roanoke, was made President. During the succeeding years, this tiny little Union has become the strong well-organized Auxiliary of Montgomery.

It is doing a fine work for the Mountain Schools; there being five of these schools, to which the women give annually $2,000.00. In the report for 1921, it was stated: "This year we led the whole Southern Church not only in Prayer Bands, but in Bible Study Classes." Mrs. John Bratten was the efficient President of this organization for many years.

Norfolk Union—1902.

Norfolk Presbytery was formerly a part of East Hanover, prior to the formation of the East Hanover Presbyterial Union. At the separation of the two Presbyteries about the year 1894, the Women's Societies withdrew from East Hanover Presbyterial Union.

In October 1902, the Norfolk Union was organized in the Ghent Church, with nine churches represented.

In 1904, plans for the organization of a Synodical Union were heartily endorsed.

Norfolk was the first Union to divide the Presbytery into districts, holding several district meetings each year. This has proved to be a splendid plan, and is keeping the smaller organizations in touch with the great movements of the Church and the Woman's Work.

Potomac Union—1905.

Potomac is the child of the union of the Maryland and Chesapeake Presbyterial Unions.

The Woman's Missionary Union of Maryland was organized in January, 1905, and was the first new Union to fall in line at the request of the Synodical Union, to organize and send delegates to Roanoke to perfect the Synodical organization. Mrs. Waller Bullock was elected President and was sent to the meeting at Roanoke.

Chesapeake Presbyterial Union was organized in the Central Church, Washington, D. C., November 7th, 1907. Mrs. David G. Armstory, the President of the Missionary Society of the Central Church, inaugurated the movement and was ably assisted by Mrs. John R. Sampson, and Mrs. W. W. Williamson. Mrs. John L. Beatie was elected President.

At the first annual meeting, it was voted that the Union take as its special object, the support of Mrs. David G. Armstrong, who had become a missionary to Brazil. At the next meeting, it was reported that the full amount had been pledged.

On May 15th, 1912, a delegation of eleven members each, from the Maryland and Chesapeake Unions, met in Washington to perfect the consolidation of these two Unions into the Presbyterial Union of Potomac. Mrs. H. N. Price was elected President. It was decided to continue the support of Mrs. Armstrong, to join the Synodical, also to endorse the Woman's Auxiliary. Potomac furnished a room at Mission Court in the memory of Miss Hollins, a consecrated worker of Franklin Street Church. It also contributed largely to defray the Foreign Mission debt.

Lexington—1905.

When the meeting for conference in regard to organizing a Synodical Union was called to meet in Richmond, October 27th, 1904, three delegates came from Lexington; Mrs. Elizabeth Preston Allan, Mrs. Joseph Allan, and Mrs. J. E. Booker, though there was no Union at that time in Lexington Presbytery.

Some of the devoted Missionary workers were dubious as to the need of a Presbyterial or Synodical Union. The President of one of the largest and strongest Societies wrote, in reply to the earnest appeal of the Chairman to attend the meeting for Conference, that her Society was already doing all that it possibly could do, and enumerated the activities, gifts, etc., and it was indeed a fine record. The Chairman replied, that because of the splendid work being done by the Society, it was just the one that was needed to meet with the weaker societies, that the weaker could catch the enthusiasm of the stronger. These three splendid delegates came to the Conference and contributed much to the interest and power of the meeting by their enthusiasm and words of encouragement.

They returned to their home, fully convinced of the need of better organization for the Woman's Work. Through their influence, invitations were sent out by the Ladies' Missionary Society of Lexington, to all the churches in Lexington Presbytery, asking that they send two delegates each to a meeting to be

held in Lexington March 16th, 1905, to consider the organization of the Woman's Missionary Union of Lexington. The Union was formed, and Mrs. R. G. Vance of Waynesboro was elected President. The Presbyterial united at once with the Synodical Union and became a power and inspiration to the Woman's Work in the Synod.

West Hanover—1905.

Considering the formation of West Hanover Presbyterial, thoughts turn to Mrs. John R. Sampson as the leading spirit in its organization. After the conference with Virginia workers, Mrs. Sampson attended the Ecumenical Missionary Conference in New York, and she says: "Our hearts burned within us, as we heard what women in other churches were doing, and no report from our Southern Presbyterian Church, though we knew that in many churches, women were interested and working nobly, and I felt, from what I saw and heard, that our women ought to be doing one hundred times as much as they were."

When the call came to West Hanover to send two delegates to Richmond, Mrs. Sampson came with her characteristic brightness and enthusiasm, telling the women of her strong conviction as to the need of better organization in the Southern Presbyterian Church. She soon brought about the organization of the West Hanover Union, which sent delegates to the First Synodical meeting in Roanoke.

Mrs. Edgar Wood was elected the first President and Miss Belle Dunnington, Secretary, Mrs. John R. Sampson, Visitor.

Winchester Union—1907.

The Woman's Missionary Union of Winchester Presbytery was organized in Winchester, Va., April 16th, 1907. Mrs. W. J. Webster was elected President and served in this capacity for twelve years. These were years of much opposition and many difficulties, but also of steady growth. Gradually the

Societies in the Presbytery have become interested and convinced of the values of Presbyterial Union. The annual meetings of the Presbyterial are made joyful by the advent of one or more new societies.

SYNODICAL ORGANIZATION—1905.

At the annual meeting of East Hanover Missionary Union, in 1904, Mrs. J. Calvin Stewart advanced a plea for Synodical Organization. It was favorably accepted by the Union, and Mrs. Stewart was made Chairman of a committee, consisting of herself, Mrs. F. T. McFaden and Miss Katherine Hawes, to present an overture to Presbytery, asking their approval of such an organization. This was done, and the overture was approved by Presbytery in session at Mizpah Church, Richmond, April 11th, 1904.

With this encouragement, a letter was sent out to the Presidents of Unions then in existence, or to representative women, in Presbyteries as yet unorganized, asking them to appoint two strong and enthusiastic workers as delegates to a conference to be held in Richmond October 27th, at the Church of the Covenant.

Seven of the Presbyteries responded to this call and sent one or more delegates. Mrs. James P. Smith, President of East Hanover Presbyterial Union, presided at the meeting. Rev. H. F. Williams, Rev. J. L. Stuart, and a number of ministers of the city were present. The following Presbyteries were represented: East Hanover, Roanoke, Montgomery, Norfolk, West Hanover, Lexington, Chesapeake.

Mrs. Stewart spoke on the value of organization and co-operation. She brought out very clearly, that even after these larger organizations were formed, the Societies would still be under the control of the Session.

The following resolution was adopted:

"That the present Committee be continued and fully authorized to take steps for securing the co-operation of the

Presbyterial Union in forming a Synodical Union, and for the establishment of new Presbyterial Unions."

Another meeting, to complete the organization, was held in Roanoke, April 11th, 1905. Twentyeight women were present, representing nine Presbyteries as follows: East Hanover, Roanoke, Montgomery, Norfolk, Kanawha, Abingdon, Lexington Maryland, West Hanover .

Maryland and West Hanover had organized two weeks previously and sent their delegates.

Mrs. J. Calvin Stewart of Richmond was elected President and a Provisional Constitution was adopted. Thus, to Virginia, belongs the honor of having taken the initial step toward organization in April 1904, as well as having been the first to complete its organization by the election of officers and adoption of a Constiution in April 1905.*

The first annual meeting of the Synodical Union was held in the Grace Street Church, October 26th, 1905. At this time a memorial service was held for Mrs. Sarah Milner Price, the first President of East Hanover Union.

After the Synodical was organized, with full consent of Synod, there was steady growth in all the Presbyterial Unions.

*It is interesting to note that Virginia and Texas took the initiative in the organization of their Presbyterials into Synodicals about the same time, the following being the comparative statement of facts with regard to their organization:

Virginia—1904. April, in Mizpah Church, Richmond, during a meeting of East Hanover Presbyterial, a Committee Composed of Mrs. J. C. Stewart, Mrs. F. T. McFaden, and Miss Katherine Hawes was appointed to take steps toward the organization of a Synodical Union.

October 27th, in the Church of the Covenant, Richmond, at a meeting at which were present delegates from 7 Presbyteries, the first Committee was continued to perfect the organization.

Virginia—1905. April 11th, at a meeting in the First Presbyterian Church, Roanoke, officers were elected who submitted a provisional Constitution, which was adopted.

October 26th, at a meeting in Grace Church, Richmond, the Constitution was amended.

Virginia 1906. Virginia fully organized and functioning held its meeting November 1-4 in the Second Church of Norfolk.

The Womans Auxiliary in Texas dates from 1904, when the leaders of the Womans work met as a State or Synodical organization and fixed dates for the meeting of similar groups of women in the Presbyteries. The Synodical meetings were held each year (except 1905) and in 1910 the Synod of Texas gave official sanction to the organization thus ratifying former action of the women.

and in the same way all local societies were instructed and developed, and standards were raised all along the line, the lower organization reporting to the one next above, and all reports kept in a more systematic way.

As the reports began to be more and more clearly put, there appears this (now) quaint "Record of Womens' Missionary Societies for the year ending March 31, 1906."

No. of Presbyteries	12
No. of Presbyterial Unions	9
No. of Churches	475
Women's societies	154
Heard from	75
Not heard from	79
Childrens' societies	92
Heard From	55
Not Heard From	37

130 sent in reports; 116 sent none.

As soon as this movement was started in Virginia, it awakened a like enthusiasm in Texas, Alabama, Georgia, Missouri. The President received so many letters on the subject of organizing a Synodical Union, that it was thought wise to prepare a leaflet, answering many of these questions, so "A Plea for Woman's Organized Work" was published and widely distributed.

Virginia did her part nobly, in those trying days, when the question of the "Woman Secretary" was being agitated. At the Seventh Annual Meeting of the Synodical Union, at Williamsburg, November 3rd, 1911, a telegram was received from the Committee of the Synodical Union of Missouri, asking for Virginia's endorsement of the Missouri overture, to be presented to the General Assembly, to meet in May, in Bristol, Virginia, asking for the appointment of a General Secretary for Woman's Work.

The following reply was promptly sent: "The Woman's Synodical Union of Virginia, now in session at Williamsburg

sends greetings and by a unanimous vote, cordially unites with the Synodical Union of Missouri, in its appeal to the General Assembly, that a woman be appointed to serve as General Secretary of Woman's Work in the Southern Presbyterian Church." Mrs. C. P. Price, Mrs. T. C. Cunningham, Committee.

Virginia was the first to endorse this movement of the Missouri Synodical and although there was intense feeling, and bitter opposition on the part of many, and among those "in high places," the Virginia Synodical, through her officers, was loyal from first to last, in spite of misunderstanding and criticism. There was no uncertain sound in her support of the movement.

At the eighth annual meeting, held at Lewisburg, West Virginia, it was the pleasure of the Synodical to have present the newly-appointed Superintendent of the Woman's Auxiliary, Mrs. W. C. Winsborough. In introducing Mrs. Winsborough, Mrs. J. C. Stewart said:

"I appeal to you, with all the love I have in my heart for the extension of the Kingdom, and for each one of you personally, that you give to our new Superintendent your hearty co-operation, support, sympathy and, above all, your love and prayers. We Virginia women have a reputation to sustain, of always being ready to advance, with that courage and intelligence that assures success and with that conservatism that disarms criticism. The first Presbyterial was organized in Richmond, Virginia; the first Synodical Union in Richmond, Virginia; the first Jubilee among the Southern women, held in Richmond, Virginia, and led by a woman of the Southern Presbyterian Church; therefore, let it never be said, that having shown such a spirit in the past, the women of Virginia were slow to catch a vision of the great possibilities of this last movement, and refused to enter quickly and willingly, through the open door of development and extension of our work. It gives me great pleasure to introduce to you our new Superintendent, Mrs. W. C. Winsborough."

Among the things accomplished since 1904, may be mentioned the fact that seven Presbyterials were soon added to the first five.

Mission Court has been built. Mrs. Stewart first talked of this, and appointed Mrs. George Randolph Cannon, Chairman of a Committee to look into the advisability of pushing the matter to completion. After ten years of service as President of the Synodical, Mrs. Stewart resigned and her successor, Mrs. Walton, appointed Mrs. Stewart as Chairman of this Committee, and Mrs. Cannon as Treasurer. A vigorous campaign for money soon brought in the necessary funds, and the Home has been occupied by the missionaries for several years.

Nearly $25,000 was raised for the Foreign Mission Committee.

Large funds were raised for Durant College, in Oklahoma.

The Thank Offering of the Synodical has furnished many scholarships for young women of the Training School.

Mrs. J. Calvin Stewart, the President of the Synodical, and Mrs. A. M. Howison, the Treasurer, were appointed a committee to attend a conference at Atlanta, to consider the advisability of having a woman secretary of Woman's Work in the Southern Presbyterian Church.

At this meeting, Mrs. Howison was elected the Treasurer of the Woman's Auxiliary, which office she filled faithfully and intelligently during the days when the work was in the formative period.

Among the women who have labored for the Master's Kingdom in the Synodical of Virginia must be mentioned:

Miss Jane Rutherford, for many years the faithful Secretary of the Synodical, and Mrs. John R. Sampson, one of the first friends of the work, in the days when things were not bright;

Mrs. A. M. Howison, of Staunton, the valued Treasurer,

who, by her tactful love, overcame the antipathy to the "contingent fund" and put giving upon a higher plain;

Mrs. Sallie H. McCormick, who did so much to co-ordinate the Young People's Work;

Mrs. H. N. Price, of Baltimore, well-known writer for the religious papers, especially for the young;

Mrs. R. G. Vance, of Waynesboro, who is doing a valuable and unique work in handling the output of our Mission Industrial Schools, in foreign lands, and thereby very materially aiding in the support of women and girls;

Miss Carrie Lee Campbell, who edits the Woman's Department in the Presbyterian of the South, and by her plans and methods, is a help and inspiration to other workers;

Mrs. Henry Schmelz, of Hampton, who is Chairman of the State Inter-Racial Committee, and is facing bravely a grave problem;

Mrs. George Randolph Cannon, of Richmond, who is the Treasurer of Mission Court, and whose courage and untiring correspondence largely raised the funds for this Home of the Missionaries on Furlough;

Mrs. D. K. Walthall, of Waynesboro, who has had a large share in planning the splendid summer conference at Massanetta Springs.

WEST VIRGINIA

Mrs. B. F. Mann, First President of West Virginia Synodical.

WEST VIRGINIA

In the year 1863 West Virginia was separated from Virginia and became the 36th State in the Union. Not until 1914 was the Synod of West Virginia separated from the Synod of Virginia and given a place of its own in Presbyterian Church government. So that in a very real sense the Synod of West Virginia is the Child of Virginia.

EARLY HISTORY.

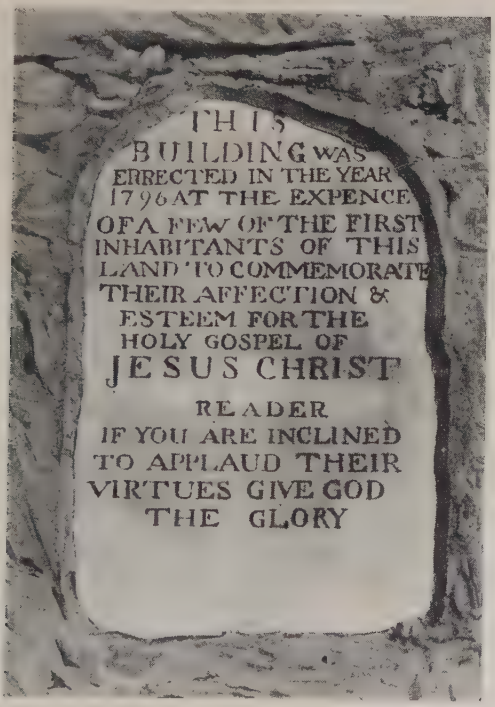
THE OLD STONE CHURCH OF LEWISBURG.

In the year 1783 Rev. John McCue arrived in what is now known as Greenbrier Country of West Virginia. He found fifteen or twenty Presbyterians worshiping in a log house erected on land belonging to Rev. Jacob Osborne, probably the first Presbyterian minister in this section. Rev. McCue organized the church of Fort Union, which name was shortly changed to Lewisburg in honor of Col. Andrew Lewis, famed for pioneer Indian warfare. Rev. McCue also organized the churches of Spring Creek and Union or "Good Hope," henceforth called "the three cornerstones of Presbyterianism" in this section.

In 1792 Rev. Benjamin P. Grigsby succeeded Mr. McCue as pastor. It was during his pastorate that the present Old Stone Church was built, in the year 1796. Then it is we have first mention of a woman's Christian service, within the bounds of the Synod of West Virginia. Mrs. Agnes Stuart (nee Agnes Lewis, of the line of Col. Andrew Lewis), wife of Col. John Stuart, was the principal subscriber to this building, she and her brother, Colonel Lewis, giving $2,500.00, which was quite a sum of money at that time. No doubt this noble woman's interest inspired others who gave much assistance in other ways.

Old Stone Church, Lewisburg, W. Va.

Her husband, having already liberally subscribed, gave the land on which the church was built, and being an artisan in stone work, he engraved a stone which was placed over the front entrance, and bears this inscription:



This building is made of native lime-stone, gathered from the nearby land, and placed in the walls in their original shape and size.

Tradition has given an incident, worthy of note, that when the stones of this building had been collected, the godly women and boys carried the sand in sacks, on horses, from Greenbrier river, a distance of four miles, to make the mortar to build this stone edifice.

granddaughter of Col. David Ruffner, Mrs. Frances Putney

This same old building, unique and beautiful inside and out, with but few changes, is the house of worship today, with many of the descendants of the charter members in attendance.

Mr. Grigsby went back to Eastern Virginia shortly after the erection of the church and there was a vacancy for ten years. Rev. John McElhenny came in 1808. When he began his work, the church was very weak and years after, his granddaughter writes of having heard him refer to his early work at Union and Lewisburg, and says that he would have given up in utter despair but for the sense of the fact that there were a number of good and pious ladies, mothers and wives, in his church, whose daily earnest prayers were for a revival, and for the conversion of their husbands and sons. This revival came after a slow growth of twenty years, when between ninety and a hundred were added to the church roll, and gave it an impetus forward, which is felt today.

In 1872 the "Ladies' Foreign Missionary Society" of the Old Stone Church, was organized and a daughter of Rev. McElhenny, Mrs. Elizabeth Fry, was the first President and Mrs Susan Estill, Treasurer.

UNION CHURCH

Union or "Good Hope," which was one of the three churches organized by Rev. McCue in 1783, was for many years linked with the Mt. Pleasant church under the same pastor. The Union Church was described by Rev. McElhenny who later served as pastor, as being made of unhewn logs, covered with clapboards, and the floor with pieces of unhewn timber, instead of planks. No provision was made for warming these houses, but when the weather was cold, large log fires were built in front of the building, for the comfort of the people

In 1834 Rev. Samuel R. Houston, D. D., became the pastor of this charge. He and his family stand out pre-eminently as teachers of missions. His pastorate continued for forty-four years. Previous to coming to this field, Dr. Houston had

been a missionary in Greece. From the beginning of his pastorate in 1834, "The Monthly Concert," and subscriptions to the "Missionary Record," promoted interest in Foreign missions. The women of the Union Church made fancy articles and conducted fairs in the interest of this work, until about 1873, when Miss Mary Lewis Hutchinson, a most devoted advocate of missions, brought about the organization of a "Ladies' Missionary Society." This society from that time to the present, has been an active organization. Three ladies received their missionary training for the foreign field in this church, namely: Mrs. Anne Randolph, who labored in China, Miss Janet H. Houston, who spent thirty years in Mexico and Cuba, and Miss Edith McClung Houston, who was sent to Mexico and then to Cuba where she is now engaged.

In 1879 a branch society was organized for the young ladies of the Union and Mt. Pleasant churches. They held monthly meetings in a school house, and were known as "The Buds of Promise," beginning with nine members. Miss Helen Houston was the first president. A worker in the Foreign Field, Miss Mary Williams, an active and faithful missionary now of Yokohama, Japan, was once a member of this society

EARLIEST WOMAN'S ORGANIZATION. 1837.

It is not in these very old churches of Greenbrier County, situated in the Eastern section of West Virginia, that we find the first women's organization, but in the Western part, in Kanawha Presbytery, in the First Church of Charleston.

The earliest record we have of woman's work is of the "Female Benevolent Society," organized in 1837. Its Constitution says: "The Meetings shall be opened with religious exercises and some book read during the meeting." Its gifts for benevolences were to be given as decided by the Society. Their records show that the women sewed and made garmnts as Dorcas did of old, and, as women seem always to have done, contributed money towards the Manse. Their officers were called

Directors. Mrs. Lucy Rand was a Director in this first society. In later years the organization was called "Mite Society," and still later, "Aid Society." Charleston is in the midst of a large Home Mission section, consequently we find that the Home Mission interest both among the women and the young people, was strongly developed from an early period. Not until 1900 was there a Foreign Missionary Society. But in 1920, when the Auxiliary Circle Plan was installed there were two hundred working members ready to be enrolled.

The Westminster Church of Point Pleasant, in Kanawha Presbytery had a Sewing Society that began its work in 1869, meeting in the homes of its members. Garments were cut out by a committee and put together by hand. These were sold and the money used for both Home and Foreign Missions.

Miss M. S. McCulloch, one of the first members of the society fulfilled a most praiseworthy service. For many years, until her death in 1920, it was her custom to give a subscription to the Missionary Survey and a Church Calendar of Prayer to each member of the society.

Another record of sweet conscientious service comes from Malden Church. This church was built by Col. David Ruffner, in 1839, at his own expense and because he gave special attention to its erection—(we are told he had the walls torn down when first built, and rebuilt, showing determination to have it well constructed), it stands today, a plain, substantial brick building. Colonel Ruffner's daughter, Anne Ruffner Putney, wife of Dr. James Putney, made the Communion bread for many, many years. After her death, her daughter-in-law, Mrs. Aleathea Todd Putney, supplied the elements for forty-four years, and when her life was ended, her daughter Mrs. Minnie Putney Stanley, walking in the footsteps of these saintly women, continued to furnish the Communion table for fifteen years, until she moved to another town, thus showing the loyalty and devotion of three generations, in this one act of piety. Another

Norton, had charge of the music in Malden Church. In 1862 she with a small group of friends, bought a melodeon for the Church, organs being unknown in that day, in that section.

The story of woman's work in St. Alban's Church is one of undaunted faith and courage. In 1874, the wife of the first resident pastor, the Rev. Edward Ells, called the ladies of the church together and organized them into the "Working Band." This little group of twelve women decided to build a church. Each one contributed a small amount of money and with faith and hope, began to work. Many things dear to a woman's heart were given up to swell the sum. For three Christmas seasons, the accustomed home pleasures were sacrificed to devote the time and means to this desire of their hearts—a church home. Four years later, when their dream was realized, their hearts rejoiced that they had had a part in the building of the Lord's House.

In 1879 a movement was made by Mr. Ells (the pastor) to form a Missionary Society. A spirited opposition was made by one of the elders, on the ground that "All we can give at present is due for the Minister's salary." Nevertheless, an organization was perfected, and two years later, it is interesting to note that the Session of the church made a Minute of the gratifying fact that "By the aid of the Missionary Society, we have collected and paid $33.00 apportioned the church for benevolences."

A young ladies' society of unusually high ideals and purposes was organized in 1897 in the Old Stone Church of Lewisburg, and named the "Anne Montgomery Missionary Society," in honor of a saintly woman who had been much disturbed because the young women in the church were not being instructed in Missions as they should be.

The object of this society was never so much to increase funds, as to study missions and the work of the church. To this end, all members were required to sign the following pledge: "Unless I have some reason that I can give my Master,

I will attend every meeting of the Society, and diligently do my duty. I will read 'The Missionary' regularly, and one new missionary book every six months. I will pray for increasing light as to my own duty and for the coming of Christ's Kingdom, and will study the Scriptures with reference to this subject." To further carry out its object, this society collected a splendid library, all of the books being on missionary subjects, or the lives of missionaries. It was their annual custom to pay the expenses of a missionary to come and address the whole church on mission work.

Huntington First Church dates back nearly a hundred years, but it was as late as 1895 before its women banded themselves together into any kind of organization, and even then the idea was so unpopular that we are told only about five or six women came together with fear and trembling, and named themselves the "Woman's Home and Foreign Missionary Society." This small beginning seems almost unbelievable in the light of the shining record of this church today as one of the leading missionary churches in the Assembly, with its long list of co-pastors both abroad and in the home fields. The Auxiliary with its many active Circles has grown by leaps and bounds, numbering over five hundred members, and with gifts in keeping with their missionary zeal. It is an Auxiliary thoroughly abreast of the times, grounded on Prayer and Bible Study.

ORGANIZATION OF PRESBYTERIAL AUXILIARIES.

Kanawha. 1902.

The Presbytery of Kanawha was originally a part of Greenbrier Presbytery, and as the country increased in population, the church work also grew. At a meeting of Synod in Danville, Virginia in 1894, an overture was presented from the Presbytery of Greenbrier, requesting that the said Presbytery

be divided, and the part set aside, to be known as Kanawha Presbytery.

This request was granted, and Synod appointed the new Presbytery to hold its first session at Malden, Kanawha Salines Church, April 9th, 1895.

In 1902 the Woman's Presbyterial Missionary Union was organized and held in joint session with Presbytery, which was meeting in Charleston, at the First Presbyterian Church. Mrs. Ernest Thompson was elected President, and a full executive board installed. The first annual meeting was held in Huntington, First Church the following year.

Since that time yearly meetings have convened and the work has rapidly grown in membership, spirituality, and in benevolent gifts.

Some outstanding names of this Presbyterial are Mrs. Ernest Thompson, Mrs. Newton Donaldson, Mrs. William Mohler, Mrs. William McConnell, Mrs. M. B. Lambdin and Mrs. William Pepper. Through their efforts as presiding officers, the work has progressed splendidly.

Greenbrier Presbyterial. 1906.

The real beginning of Greenbrier Presbyterial goes back farther than the actual date of organization. In 1887 Mrs. Anne Randolph returned from China on furlough, her heart overflowing with a message to her sisters in this country. The "Ladies' Missionary Society" of the Union Presbyterian Church, of Union, West Virginia, seeing a vision for greater work, invited all of the ladies' societies of all evangelical churches in the two counties of Monroe and Greenbrier to meet at Hillsdale, Monroe County, in August 1900. This meeting was addressed by Miss Janet H. Houston and Mrs. Anne Randolph, and was attended with such earnest and enthusiastic interest that it was then and there determined to organize an Interdenominational Missionary Union, to meet annually. No President was elected, but a Chairman appointed at each meeting. These meetings

were very helpful to all the societies, as a Foreign Missionary of some denomination was, with but one exception, always present, in the fourteen years of its existence.

Synodical and Presbyterial Unions were now being freely organized and our churches wished to co-operate. Hence "The Women's Foreign Missionary Union" of Greenbrier Presbytery was organized at the Ronceverte Presbyterian Church, August 15, 1906. Representatives from six churches, Alderson, Salem, Union, Frankford, Lewisburg and Ronceverte, in all thirteen delegates, met for organization. The officers elected were Miss Helen Houston, President, Mrs. W. D. Slaven, Recording Secretary, Miss Margaret Irons, Treasurer.

After an all day session, the meeting adjourned to meet annually, and to be held at the time and place of fall meeting of Presbytery. We think it proper to add, with regret, that there was manifested some opposition to our meeting, from individuals in our churches, and that it was carried into our Presbyteries and Synod. But there was one man who championed the cause, Rev. W. J. Garrison, who never failed in his interest, and secured for the Presbyterial the support of the majority of Greenbrier Presbytery, after two attempts to bring about its organization.

Delegates were appointed at this first meeting of Presbyterial, to attend the Synodical Union, held at Norfolk, in October 1906, (Greenbrier Presbytery belonging at that time to Virginia Synod). For years afterwards this was done, also a representative from the Presbyterial was sent to Montreat.

There were thirty-nine churches in Greenbrier Presbytery at the beginning of the Presbyterial work, and the majority had some woman's organization. Only six joined at the first meeting of Presbyterial. The reports of 1913 showed 463 members from nineteen societies.

Some of the out-standing leaders are Miss Helen Houston, Mrs. B. F. Mann, Mrs. R. B. Hudson, Mrs. J. A. Lacy, Mrs. R. B. Slaven, Mrs. R. F. Dunlap, and some of the mis-

sionaries who have always given their support, are: Rev. J. M. Sloan, Rev. Eugene Daniel, Rev. R. B. Hudson, Rev. J. L. Lineweaver and Rev. F. W. Phillips.

Tygarts Valley Presbyterial Auxiliary. 1913.

This Presbyterial Auxiliary was organized Nov. 14, 1913, in the Davis Memorial Church, Elkins, West Virginia, the year after the organization of the Presbytery of Tygarts Valley. This territory had formerly belonged to the Lexington Presbytery of the Virginia Synod.

Some of the ladies who were outstanding in effecting this organization, are Mrs. T. J. Arnold, Miss Isabel Arnold, Mrs. T. H. Barron, Mrs. J. A. Logan, Mrs. William McGulland, Mrs. Fredlock and Mrs. W. J. Barry.

The first president was Miss Emma K. Davis, of Clarksburg, who served until 1918, when Mrs. L. J. Arnold of Elkins was made president. Mrs. Arnold was succeeded by Mrs. L. D. Zinn, who is the present presiding officer.

There have been no wonders accomplished in the years that have passed, but there has been a steady growth in spiritual life, and number of members.

THE SYNODICAL AUXILIARY OF WEST VIRGINIA. 1914.

The Synodical of West Virginia is composed of three Presbyterials Greenbrier, Kanawha and Tygarts Valley.

The first annual meeting of the Synodical convened in the Sunday School Building of the Old Stone Church, Lewisburg, West Virginia, at 10 A. M. October 28, 1914.

The meeting was opened by Mrs. R. B. Hudson, President of the entertaining Presbyterial.

Mrs. Ernest Thompson was elected Temporary Chairman and Mrs. Wilbur Slaven, Temporary Secretary.

There were no By-Laws nor Constitution, nor any program for this meeting, but a committee was appointed to bring in

a Constitution at the second meeting, to be held at Charleston West Virginia, October 12-13, 1915. Mrs. B. F. Mann, Fort Spring, was elected President, and Mrs. R. B. Hudson, vice president, Mrs. L. E. Poteet, Charleston, Recording Secretary, and Mrs. S. P. Peck, Hinton, treasurer.

The meetings have been held annually, at different places over the Synod, at the same time and place with Synod.

Miss Isabel Arnold, of Elkins, West Virginia, has rendered a specially fine service in her management of the Foreign Mission Book Room at Montreat, and also with her valuable displays of literature and helps for study and programs at the meeting's of General Assembly, and at the Laymen's Conventions.

RETROSPECT

We have discovered the Presbyterian Woman of the United States standing at the threshold of a new Republic which opened its doors to what she came to find, viz.: Liberty of worship in a free country. We have followed her in her onward march, showing always a courage equal to her convictions, and we are now about to leave her, as an organized force, within her Church of ancient heritage.

Three epochs of struggle have marked her pathway: First, that of the primitive period in our country's history when houses of worship still stood in the unhewn timber of the virgin forest; next in the awful days of rehabilitation after a civil war; and again, within that transitional period of struggle for recognition of woman in organized capacity within her church. To reach this third goal meant the wrecking of old ideals and hoary prejudices by the dynamic power of the Unseen Hand.

In every church souls with the spirit of martyrs were cast into the melting pot, and under the fires of cruel criticism and false allegations, came out burning with the white heat of a steady purpose which ate its way through opposition fierce and tense. To many was given the vision of how "Jerusalem lieth waste and is a reproach to her people" and crusaders stood ready when God called, through a leader of his own choosing in the person of Hallie Paxson Winsborough.

We have only to point to our chapter of Results as vindication of this need of the hour, and as proof of the ability of the leader. Therefore, we cannot close these pages until we have brought to her who literally paid the cost for us, our common tribute of gratitude for all the way in which she has led us.

Only lines like the following can furnish the key to her success, and can yield a hint of what she endured in the initial steps:

"He who ascends to mountain tops, shall find
The loftiest peaks most wrapped in clouds of snow;
He who surpasses or subdues mankind,
Must look down on the hate of those below.
Round him are icy rocks, and loudly blow,
Contending tempests on his naked head,
And thus reward the toils which to these summits lead."

We have shown that the period of our history covers a cycle of progress unparalleled in world movements, and that the Woman's Movement and that of the Presbyterian Woman were the same in the final outcome.

The simultaneous release of physical force through applied chemistry and electricity, and that of the spiritual through the applied teachings of the Messiah, have so transformed the age in which we live as to sometimes set the brain to wondering if these are days of a new incarnation.

The same Christ whose genius for friendship took him to the wedding feast and to the grave of Lazarus, to the home at Bethany and to that other home where was broken the alabaster box of ointment upon his precious body, was also found trampling under foot social traditions. For the sake of a woman he flung to the winds Pharisaical practices when he stooped to write his message in the sand and to hold converse with the woman of Sychar.

Teachings so revolutionary were, at once, a shock to the Jewish mind and a challenge to its prescribed ideas of woman's position.

This same Christ who walked on earth has, through succeeding generations, continued to walk amid the golden candlesticks, and it would seem with quickened pace during this century of Brotherhood, which has relegated to the past, false

ideals and conventionalities and given to the Church, *not* the New Woman, but the Womanly Woman, "ever altering yet unaltered," whose broadened vision is leading her on to vaster issues.

Common gratitude here impels us to pause while we pay tribute to those who blazed our pathway. Every step of progress has been from off the shoulders of our forbears. Generation after generation has had its issues, and sharp has sometimes been the contest. Old land marks were not removed, but decisive turns have pointed to new out-posts, towards which the Presbyterian woman has kept step in the advancing march.

As we drop the curtain upon this momentous hour pregnant with solemn issues, it is with the prayer that Elijah's mantle may fall from flaming chariots all over our Southland, girding the Presbyterian women for higher and holier service in the Kingdom of our Lord.

"He has sounded forth the trumpet, that shall never call retreat;
He is sifting out the hearts of men before His Judgment seat:
Oh, be swift, my soul, to answer him! be jubilant, my feet!
Our God is marching on."

AN APPRECIATION

After the persistent efforts of nearly two years we present to you the imperfect results of our labor. It was through Mrs. Winsborough, our leader, that this historic enterprise was launched, and that, without money or without price.

Through the strenuous efforts of our Synodical and Presbyterial Historians, it has returned to us ladened with rich treasures that would otherwise have been hopelessly lost.

The search for floating records and traditions has taught us that much yet remains to be rescued.

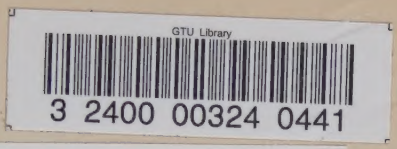
By no means has it been possible to include all the data furnished us within these pages, but it is yours for your Synodical Sketches and you are debtors to your State Historians. Most valuable help has been rendered us by Mrs. W. K. Seago, Ex-Synodical President of Louisiana, and popular reporter for Summer Conferences of our Assembly. Fortunately for the work, and for our readers, the burden of Compiler and Assistant Editor has fallen upon shoulders equal to it, in the person of Miss Alice L. Eastwood, of Louisville, Kentucky, who, at sacrificial cost, because of home duties, has given to us her labor of love. Miss Eastwood has been officially connected with the Woman's Organized Work from its beginning, and was Kentucky's Synodical Secretary for nine years.

If some of our States seem meager of data it is not because we did not exert ourselves to obtain it. Through our zeal in behalf of *every* State, we prolonged the time and at cost of much personal effort did our best to supplement the results of your historians.

For our Auxiliary Chapter we have quoted freely from Miss Hanna, well known as the young woman, who thirty-six

years ago, sounded the first call to the women for a forward movement.

Through rough seas and fair, Mr. R. E. Magill, our Publisher, has always been our trusted pilot in guiding aright the woman's barque of progress. His sympathetic co-operation has meant much for us in this publication, for which we render grateful acknowledgement.



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